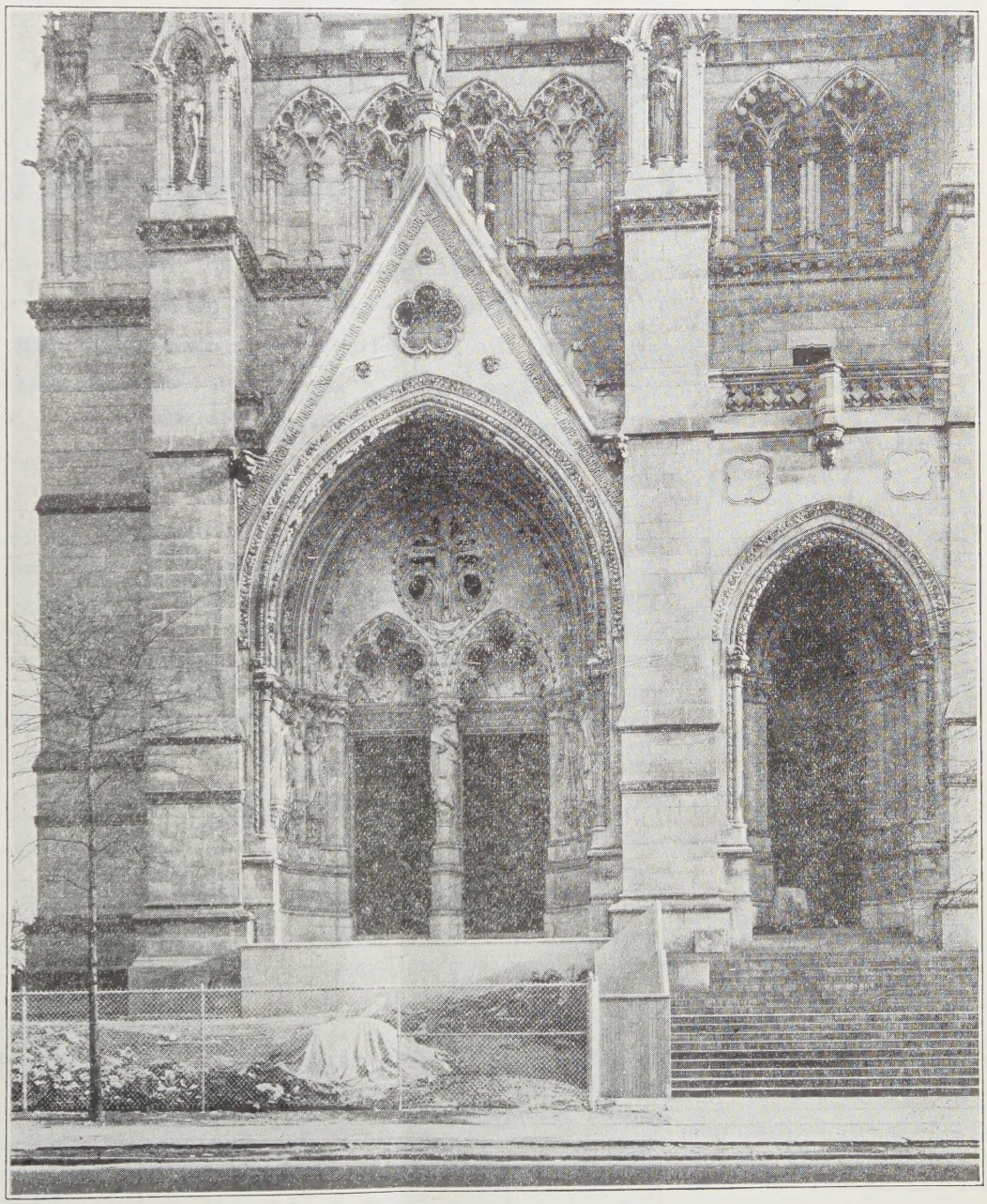
August 1, 1936

The Living Church

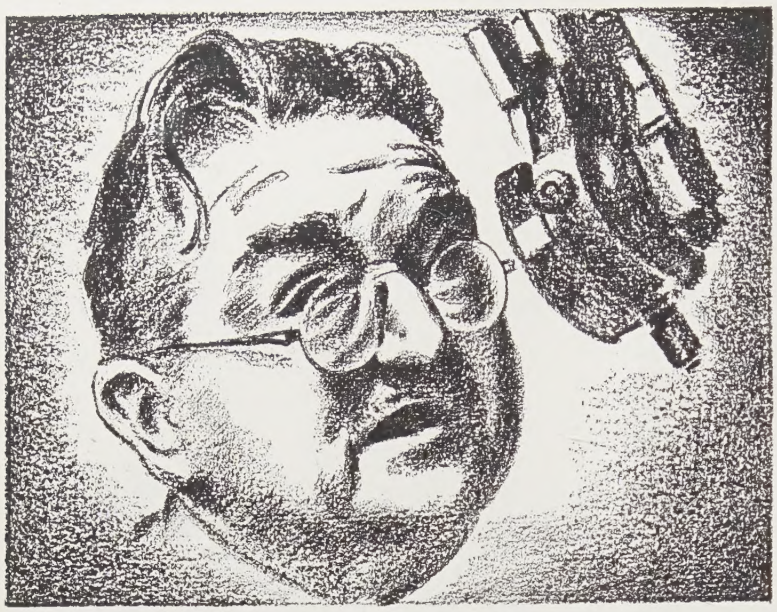


NORTH TOWER PORTAL, NEW YORK CATHEDRAL

Bishop Manning has announced that funds are available to install granite steps leading up to the portal, making it for the first time usable as an entrance to the Cathedral of St. John the Divine.

Vol. XCV, No. 5

Price 10 Cents



This is Woollcott Speaking—

"I speak from the heart when I tell you that I know of no other way in which a dollar can be so well invested in the interests of the American people as a dollar put in an envelope and sent to the American Civil Liberties Union, 31 Union Square, West, New York City."

★

Thank you, Mr. Woollcott. Speaking for ourselves, the American Civil Liberties Union, incorporated under the laws of New York, is the only organization in America dedicated to the defense of freedom of speech, freedom of assemblage and a free press—as guaranteed under the Constitution. Over 5,000 persons—attorneys, speakers, investigators, writers and ministers—are active in defending these rights, all of them volunteering their services under the direction of a distinguished National Committee. Any contributions—from $1 to $100—will be welcomed.

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The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Church Kalendar

✠

AUGUST

2. Eighth Sunday after Trinity.
6. Transfiguration. (Thursday.)
9. Ninth Sunday after Trinity.
16. Tenth Sunday after Trinity.
23. Eleventh Sunday after Trinity.
24. S. Bartholomew. (Monday.)
30. Twelfth Sunday after Trinity.
31. (Monday.)

KALENDAR OF COMING EVENTS

AUGUST

3-14. Oregon Summer School.
6-9. Church Unity Conference, Adelynrood.
9-12. Social Justice Conference, Adelynrood.
16. "Church of the Air" Radio Program. Clifford P. Morehouse, speaker, 10 A.M. E. D. S. T.
18-28. Annual Conference of Society of Companions of the Holy Cross.
30-September 5. Conference of Young Men of 5th Province.

AMERICAN CHURCH UNION CYCLE OF PRAYER

AUGUST

10. St. Paul's, Peoria, Ill.
11. St. Paul's, Peoria, Ill.
12. St. Paul's, Vergennes, Vt.
13. Sisters of the Holy Nativity, Bay Shore, L. I.
14. St. Francis' Church, Rutherfordton, N. C.
15. St. Mary's-by-the-Sea, Point Pleasant, N. J.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

CLEAVELAND, Rev. GEORGE J., formerly rector of Ascension parish, Hinton, W. Va.; to be priest in charge of All Saints', Aliquippa, Pa. (P.). Address, All Saints' rectory, Aliquippa, Pa. Effective September 1st.

LYNCH, Rev. FRANCIS F., formerly rector of the Church of the Good Shepherd, Lexington, Ky., has been priest in charge of Grace Church, Colorado Springs, Colo., since June 1st.

MARTIN, Rev. PAUL C., formerly curate of St. Stephen's Church, Lynn, Mass.; to be rector of St. Luke's Church, Paterson, N. J. (N'k). Address, 312 Getty Ave., Paterson, N. J.

TAFT, Rev. E. ROWLAND, formerly vicar of St. Michael's and Nativity Missions, Bridgeport, Conn.; to be vicar of St. Mark's Mission, Honolulu, Hawaii.

SUMMER ACTIVITY

GILLMETT, Rev. LLOYD R., of St. Paul's Church, Duluth, Minn., will preach at Emmanuel Church, Boston, during the month of August.

NEW ADDRESSES

BOISSIER, Rev. HERBERT C., formerly 622 Main St., Cedar Falls, Iowa; 1557 Princeton Ave., Salt Lake City, Utah. Effective August 2d.

D'AUBERT, Rev. SKARDON, will be at 2511 Magazine St., New Orleans, La., from August 1st to 31st. Thereafter his permanent address will be: St. Paul's Church, Spring Hill, Ala.

RICHARDS, Rev. G. SHERMAN, D.D., formerly 2 South Delancy Pl.; 210 Madison Ave., Atlantic City, N. J.

RESIGNATIONS

BELL, Rev. ROBERT, as rector of the Church

(Continued on page 119)

CORRESPONDENCE

Diocesan Obligations

TO THE EDITOR: When the list of consents is published in connection with the consecration of Bishop-elect Essex for the diocese of Quincy, my consent will be lacking because I am not willing to consent to the election of a bishop to a diocese which is reported in the treasurer's last report of the National Council to be pledging only $450 for the Church's program. It seems to me that if a diocese can contribute only such an amount for the Church's missionary work, it ought not be able to raise sufficient funds even to support its own bishop.

I believe this so strongly that I am also ready to vote that when a diocese receives aid from the National Council, it ought automatically to revert to the status of a missionary district.

I have already made known to the

(Continued on page 117)

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago
1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:00, 11:00 A.M., and Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, 11 A.M.
Weekdays: 7; Thursdays and Holy Days, 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M.; Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine
Amsterdam Avenue and 112th St.
New York City
Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

St. James' Church, New York
Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Evening Prayer and Sermon.
Thursdays and Holy Days
12:00 M., Holy Communion.

St. Thomas' Church, New York
Fifth Avenue and 53d Street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church
Broadway and Wall Street
In the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York
Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M. Holy Communion.
9:30 and 11 A.M. Junior Congregation.
11 A.M. Morning Service and Sermon.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. JOHN GASS, D.D., Rector
Sundays: 8 and 11 A.M.

Church of St. Mary the Virgin, New York
46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 9, and 11 (Sung Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5 and 8.

PENNSYLVANIA

St. Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M., High Mass, 11 A.M., Evensong, 4 P.M.
Daily: 7:00, 9:00, 12:30 and 5:00.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee
E. Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, Dean
Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

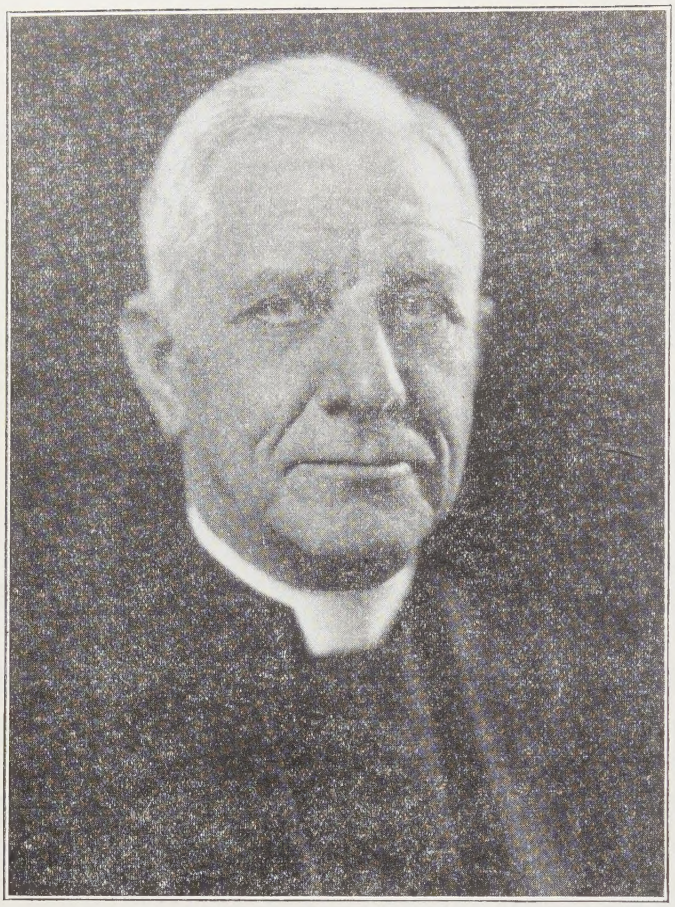

Photo by Blank & Stoller, Inc.

BISHOP LLOYD

THE WHOLE CHURCH joins in thanksgiving for the faith, loyalty and devotion which have made the priesthood and the episcopate of Arthur Selden Lloyd a high example of the utmost possibilities of the Christian ministry in exemplifying the significance of the Christian gospel to the individual and to the world. His leadership of the Church's mission has everywhere been felt. Among all who have come within the influence of his life and work he will be held in loving and lasting remembrance.

—Bishop Perry

The Living Church

VOL. XCV NEW YORK AND MILWAUKEE, AUGUST 1, 1936 No. 5

EDITORIALS AND COMMENTS

A Great Missionary Bishop

IT IS SIGNIFICANT that when word of Bishop Lloyd's death came to the Church many persons exclaimed: "One of the great missionary bishops of all the ages!" Few recalled that out of his ministry of 56 years only four were spent as a missionary in the field, and that the field was rural Virginia. But when that fact was mentioned, the exclamation was simply repeated: "One of the great missionary bishops of all the ages!" Such indeed Bishop Lloyd was. Throughout his whole life he saw the Church as a missionary society. Moreover, he saw every faithful member of the Church as a missionary, pledged implicity to work for the spread of the Faith and to support to the utmost all others who were thus working. To him, Church membership meant membership in a missionary society where all were active and supporting members.

Bishop Lloyd took a long view of the mission field. He was the first general secretary of the Domestic and Foreign Missionary Society ever to visit the mission stations in the foreign field. Not only did he go, but he remained an entire year, studying the field. His findings led to more and finer work everywhere. Native missionaries multiplied, native communicants were added to the Church. And also, contributions increased. There was no "drive," there was no brief and intense campaign. But "more money came in for missions." That is the record for the years immediately following Bishop Lloyd's journey to the Orient in 1906.

He took a long view. But he took short views too. No parish was too small, no group too unimportant for his interested attention. He preached missionary sermons in large cathedrals; he preached them also in little country churches. Further, he preached missionary sermons to every member of the Church with whom he spoke or to whom he wrote. His life was utterly missionary in its daily living.

In the years when he was general secretary and the later years when he was president of the Board of Missions, Bishop Lloyd maintained not only friendly but also intimate relations with all the missionaries in both the domestic and the foreign fields. They all knew him, and he knew all of them. Hardly would missionaries on furlough greet their families before they would seek out Bishop Lloyd. "I suppose you need his advice," a friend once said to a missionary just returned on furlough. "Indeed yes," he said, "I do. But, quite as much as that, I have so much to tell him!" To the last, missionaries had so much to tell Bishop Lloyd! An appointment with him was the first concern on a visit to New York.

It was an astonishing fact that, though Bishop Lloyd had been a parish priest only five years of his whole ministry, he was preëminently a pastor. His parish was made up of all the missionaries of the Church. Like the pastors of his native Virginia, he was easily and informally accessible. One missionary likes to tell of an occasion when she called Bishop Lloyd's office on the telephone, asking after the New York custom when telephoning to anyone of high position: "May I speak to Bishop Lloyd's secretary?" A voice replied: "I am sorry, but she is out. May I take a message for her?" It was Bishop Lloyd speaking. The missionary then said: "I wished to ask her when I might see you!"

Church people sometimes desired to see him in order to tell him how much better they had liked the old ways at the Church Missions House than the new! "Oh for the good days when you and Miss Emery were there!" There were those who had this to say to him. And Bishop Lloyd always agreed that those days had been good indeed, and that he hoped Church people would never forget the Church Missions House as it was when he and Miss Emery were there. But he always went on to declare that the new days were good also, and as devotedly to be remembered in the days to come. He really meant it, too! It was not merely "tact" or "cheeriness."

WHEN BISHOP LLOYD was elected Suffragan of New York, there was great rejoicing. Bishop Manning, newly consecrated Bishop of New York, said as he greeted him: "I welcome this choice of one from whom I shall receive not only assistance but fellowship, counsel, and spiritual help." Now, after 15 years' association, Bishop Manning said when notified of Bishop Lloyd's death: "Bishop Lloyd's death is a deep personal sorrow to me and to the clergy and people of this diocese. His life was an inspiration and an example to all of us. In the diocese, he was universally beloved, and he was one of the most beloved and revered bishops in the whole

Church." To everyone whose need he knew he gave counsel and spiritual help; he gave fellowship, too. He knew the need of many. But to more than these he ministered as a friend and a pastor. For many knew him whom he never met face to face. They heard his words from many a pulpit; they read his words in many a page. The whole Church loved him with a personal love.

Bishop Lloyd took a special interest in THE LIVING CHURCH, and the editor frequently sought his wise and fatherly advice. He was that rarest of critics, the well-informed and deeply interested impartial observer who never hesitated to praise when praise was due and to criticize constructively when he felt that criticism was called for. Because it came straight from the heart of a devoted, friendly, and penetrating Churchman his criticism was always of great value and his praise deeply appreciated. THE LIVING CHURCH had no truer friend than Bishop Lloyd.

He will be sorely missed. But his work will go on, more certainly than the work of most men, even great men. What was his work? It was to convert all Church people, far-off and near, to the belief that their Holy Church is a missionary society. Those whom he did convert and who yet live will teach still others to know this doctrine and to live according to it. He was truly "one of the great missionary bishops of all the ages." And his mission and ministry will continue while there remains one of God's children who has not heard the glad tidings of God's redeeming love in the Person of His Son, Jesus Christ.

May he rest in peace and may light perpetual shine upon him!

The Racine College Case

ANOTHER CHAPTER is added to the vicissitudes of Racine College by the court decision last week in which the DeKoven Foundation for Church Work failed to obtain the income of a trust fund left to Racine by the will of Mrs. Isaac Taylor. Mrs. Taylor was a great benefactor of Racine College, having left $35,000 by will for the erection of buildings in addition to generous gifts during her lifetime. She also left a fund of $30,000 to be held in trust for the maintenance of these buildings and "for the education of the orphaned children of deceased Episcopal ministers in the state of Wisconsin" and other orphans. When Racine College was closed two years ago it became impossible to carry out the terms of this bequest and the income has accordingly been held since that time by the trust company.

With the closing of Racine College it also became necessary to close Taylor Hall, which for many years had been used as a retreat and conference center for the entire Church. It was a very great loss to the Church and strenuous efforts have been made by interested Churchmen to make it possible to reopen the Racine grounds for conference purposes. Recently the Sisters of the Community of St. Mary have been operating a part of this property, through a corporation known as the DeKoven Foundation for Church Work, which was organized for this purpose. It was hoped that the DeKoven Foundation would be able to fulfil the requirements of Mrs. Taylor's will and so be judged competent to receive the income of the trust fund for the maintenance of the building and the other purposes specified in the will. The decision rendered last week by Judge Belden destroyed this hope, unless the Foundation should be successful in appealing the case. The Taylor Orphan Asylum, which is awarded the income by this decision, is a worthy institution and will doubtless be able to use the funds to good advantage, but it is doubtful whether the Community of St. Mary will find it possible to maintain the Racine College property as a retreat and conference center without the assistance of the fund. If this should prove to be the case, it will be a great loss to the Church. It is earnestly to be hoped that a means will be found to preserve for the whole Church these beautiful grounds and buildings on the shore of Lake Michigan within easy reach of the metropolitan centers of Chicago and Milwaukee. It would be a great pity if this valuable property were lost to the Church through want of the moderate income required to maintain it.

Cave!

A CAUTION NOTICE published in this issue of THE LIVING CHURCH calls attention anew to an old racket that is apparently being systematically worked in some of the Eastern dioceses. The rector who has recently come in contact with this game reports the usual procedure as follows, in order to warn other members of the clergy who may be victimized:

"There are two women, supposedly mother and daughter, using the following 'racket scheme,' which they have already worked quite extensively around Baltimore and Washington, in New Jersey, and in Pennsylvania. Their last solicitation indicates that they may be heading for Connecticut. They carry clippings of recent deaths of prominent people, of similar people away on vacations, and of clergymen, ministers, and priests of all churches. They usually turn up at a rectory or parsonage about half past nine or ten o'clock at night, 'in dire distress and willing to wait any time if the minister is out.' They then report having looked up some prominent member of the community, whom they haven't seen for two or three years, only to find that the prospective helper is either dead or away. But, being penniless, they finally, and regretfully, 'disturb' the Church with an appeal to get to some other place (not too near by). And so it goes.

"Their list of clergy records amounts received on each appeal, nor do they hesitate to try a second 'touch' in a community, should the first try not net them enough to move as far or live as well as they wish."

Descriptions of the two women involved in this particular game are given in the classified columns of this issue. The clergy must constantly be on guard, not only against this particular scheme, but in dubious cases generally.

Through the Editor's Window

AT THIS TIME when the world is witnessing the "mopping up" after a disgraceful war in Africa, the military penetration of one nation by another in Asia and the frequently recurring threat of war in Europe, the following poem published in the *Sign* is significant:

WHEN THERE IS WAR

By Robert C. Faber

Now when the ancient fury is renewed
And hatred breaks the bonds it recks not of,
And once again the races are in feud,

What are You thinking, Lord of peace and love?

Now when the sword is bared upon the field
Where all the forces of the nations clash
Because no pride of all their prides will yield,

What do You think, Who meekly bore the lash?

In this black hour when the sons of men
Who seeking justice found but bloody death
Raise the old mad and fruitless cry again—

What are You thinking, Christ of Nazareth?

Notes on the Status of the Presiding Bishop

By the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

SOME TIME AGO a news-story appeared in THE LIVING CHURCH reporting the Bishop of Chicago as urging that Washington Cathedral be made in truth the National Cathedral, by giving to the Presiding Bishop a definite status and locus as Bishop of Washington. Unfortunately, my remarks were attributed to me as chairman of the National Council committee on reorganization, whereas as a matter of fact they were made quite unofficially before a luncheon group of Chicago laymen as an expression of purely personal opinion, and in no respect as the expression of the committee, which at that time had not even met.

Dr. B. I. Bell writing from London to THE LIVING CHURCH [June 13, page 747] makes certain inquiries, assuming as he does that the committee of the National Council referred to above has plans well under way to press for such canonical action by General Convention as may make the Washington plan operative.

It seems to me desirable, therefore, to make it clear:

(1) That the Committee of the National Council of which I am chairman has made no report on the status and work of the Presiding Bishop:

(2) That this committee is interested in studying the subject only so far as it is related to the structure of the National Council itself:

(3) That I have personally very definite convictions on the subject which I am now glad to set forth in the hope of inviting discussion of what must clearly be regarded as a matter of signal importance in the organized life of the Church.

Without seeking to present an expansive study of the subject, but only to stress what seem to me vital factors in any proposed plan, may I set down seriatim first certain obvious needs of a better defined status, and second, suggestions whereby the so-called Washington plan might be developed.

NEEDS

AT PRESENT under the provisions of Canon 60 the Presiding Bishop is the chairman of the National Council, and is to preside over its meetings whenever he is present. This provision is unquestionably a "holdover" from the former Board of the Domestic and Foreign Missionary Society of which the Presiding Bishop was chairman. The National Council is now the Board of that Society, and Canon 59 provides that the Presiding Bishop shall be ex-officio chairman of this Board and shall preside at its meetings. Under the provisions of Canon 60 the administrative and executive functions are vested in a president of the Council who is elected by the House of Deputies and confirmed by the House of Bishops. This president, under the provision of the present canon, may be bishop, presbyter, or layman, though the office is now held, and its duties admirably discharged by the Bishop of Delaware.

Thus there are two heads to the National Council, one a president with executive and administrative powers: the other the chairman who "shall preside when present."

Both of these heads are of necessity non-resident, since each is a diocesan bishop who lives in his own diocese and can give only part time to the Council.

This I submit is a bungling and inefficient arrangement.

There should be one full-time administrative and executive head of the National Council resident in the headquarters city wherever it may be, and daily on the job. Responsibility for leadership should be vested in one person, not two, and that person should be free to give his complete undivided time and attention to his task.

If this be granted, and to me it seems a reasonable assumption, the question immediately arises: Should this one executive and administrative head be the Presiding Bishop? We tried that plan and we decided at the Atlantic City Convention to abandon it; and to give relief to this Presiding Bishop by electing a president. We then went on to elect as president another diocesan bishop, leaving the Presiding Bishop, however, as chairman—not of a Board of the Council, but of the Council itself. This as I have said before was in deference to Canon 59 which creates the Council as the Board of the Domestic and Foreign Missionary Society.

At any rate we did take from the Presiding Bishop the responsibility for administrative and executive direction of the Council. In this I feel that we acted wisely even if we did not go far enough.

In my judgment the President should not be a diocesan bishop. He should be a full-time National Council executive.

And he should not be the Presiding Bishop, for the following reasons:

(1) The Presiding Bishop must under our present canons be a diocesan bishop as well. Two such tasks are more than enough without thrusting upon him as a third the enormous responsibility of executive and administrative duties as head of the National Council.

(2) In the election of a Presiding Bishop we should be free to choose a man of noble spiritual stature, of mature judgment, a great and inspiring leader, a wise and sympathetic and kindly father-in-God, without demanding in addition the peculiar gifts of a high-powered executive.

(3) By the same token we should be free to select a competent trained executive and administrator of the National Council—bishop, priest, or layman—without being restricted in our choice to the very limited group of diocesan bishops who under the present arrangement might be qualified and available to serve as Presiding Bishop.

The two functions are quite dissimilar. And even if the qualifications for both were happily discovered in one man, the division of time and labor and interest would jeopardize the work both of the Presiding Bishop and of the National Council. And yet the Presiding Bishop should of course have a vital and influential relationship with the Council. This I think could be achieved by making him ex-officio the chairman —not of the Council—but of the Board of the Council or of its executive committee, made up of its officers and the chairmen of the National Council committees. In a word then I would completely dissociate the work of the Presiding Bishop from the administrative and executive responsibilities of the National Council.

THE PROPOSED WASHINGTON PLAN

AT PRESENT the Presiding Bishop must be a bishop holding jurisdiction in the United States. He is elected for a term of six years. This means that for six years he must divide his time and labor and interest three ways; he must continue to administer his diocese,—serve as Chairman of the

National Council, and fulfil the duties of the Presiding Bishop. It should be obvious that only the bishop of one of the smaller dioceses,—and one near the present Headquarters at 281 Fourth avenue—can wisely undertake such a threefold responsibility. Yet these are restrictive conditions which should not determine, as they must now determine, the choice of a Presiding Bishop.

Even with the relief afforded by the action at Atlantic City delegating executive and administrative duties to the President of the Council, the Presiding Bishop is still torn between three diverse demands upon his time and energy. The Presiding Bishop should be relieved first of National Council responsibilities: second of diocesan responsibilities.

Under the present plan there are really two headquarters of the National Church: one the Presiding Bishop's home office; the other 281 Fourth avenue, New York. The first is within the Presiding Bishop's own jurisdiction, the other is in the Bishop of New York's jurisdiction.

Some of us stoutly maintain that there should be one national center, and that it should be fixed, not movable—the seat of the Presiding Bishop who should hold jurisdiction there and in the shadow of whose cathedral should be found the official headquarters for all our national, social, educational and missionary work. Incidentally the sale of the present Church Missions House and removal of headquarters from 281 Fourth avenue would not, I think, be a matter of deep distress to those who are called upon to spend their lives within those, rather dismal walls. We are a national Church. We have a unified program. And we have a Presiding Bishop. In the judgment of many of us this unity calls for a national center so selected and so developed as to stimulate and increase and exalt and make more effective that unity. The Presiding Bishop as such should have a continuing locus.

Now if these points be well taken, then why not proceed first to change the Constitution and then the canons to provide that a Presiding Bishop shall be chosen not for a six year term but for life, or until automatic retirement at say 70 years of age. Diocesan bishops are not elected on a trial basis: their marriage to a diocese is not "a companionate marriage." Why should a Presiding Bishop be chosen for a limited term? Partly I suppose because a diocesan bishop could not wisely give his diocese part-time service for a longer period. But if upon such election he must resign his diocesan jurisdiction, as in our opinion he ought, then his election should be practically for life or until say 70, when he should receive an appropriate retiring allowance. Only thus shall we be free to choose for Presiding Bishop any bishop holding jurisdiction whether he be from the west coast or the farthest south, and we shall not be confined as we are now to the choice of a bishop of a small diocese, accessible to New York.

The next step would be, of course, to fix upon a locus, a center, a home, a headquarters for the Presiding Bishop, and the National Council. Many of us believe Washington, D. C., to be ideal. I know there are arguments, strong arguments too, against this. Some maintain that it is too far from the investment center of New York. My answer is, Not so far. Wire service and train service between Washington and New York are excellent. Others fear lest the Church be thus too closely identified with the political center of America. They see the threat of State control of the Church at the top. That I consider a bogey. It seems to me the shoe is quite on the other foot. We ought to be in a strong position to make our influence felt at the center of the nation's political life.

Our fathers in searching for a capital of the nation, tried out a number of different cities. They finally after much controversy fixed upon a place which is both north and south, and which has proved itself admirably suited to its high calling as the nation's capital. We might start out upon a search for such a capital for the Church. We might go to Indiana because, I believe, the center of population is there; or to Western New York which might prove to be the center of our Church population, or to Chicago which is geographically well-centered. But why not follow the example of the nation? America set up a District of Columbia, a small state which has no other governor than the President. We could set up in the same district a jurisdiction whose bishop would always be the Presiding Bishop.

To be sure, many ways of accomplishing such an end will suggest themselves:

(1) The diocese of Washington might cede to the General Convention for the use of the Presiding Bishop only that portion of its territory comprising Mount Saint Alban. Whereupon the trustees of the noble cathedral upon Mount Saint Alban might consent to continue to serve as trustees of the cathedral which would then become in fact, as it is often now called, the National Cathedral. If this were done, the diocese of Washington would continue of course to elect its own Bishop.

(2) Or the present diocese of Washington might so modify its canons as to accept as its Bishop whomsoever the General Convention elected as Presiding Bishop. Since the Presiding Bishop's stipend would be paid as now by the whole Church, the present stipend of the Bishop of Washington would become available for a suffragan or suffragans to assist the Presiding Bishop in local administration.

IT WOULD BE unpardonably impudent for me to go even thus far in discussing action which must originate with the Bishop of Washington and his convention, as well as with the trustees of the Washington Cathedral, were it not that the good Bishop himself in his recent convention address expressed, with generous and characteristic loyalty, his own eagerness to coöperate in any plan which might call upon Washington to serve increasingly the whole Church.

Were the General Convention to confirm such a plan, and were the General Convention then to elect the present Bishop of Washington as Presiding Bishop, no doubt this would give immediacy of action in carrying out an arrangement which after all involves constitutional as well as canonical amendments. And constitutional changes take time. But the plan itself should of course be judged purely upon its merits and not upon personal considerations. That the present Bishop of Washington would make an admirable Presiding Bishop few will deny. But he would agree and all should agree that the plan itself is too vital, too important to stand or fall upon the question of who shall be elected. It should be judged solely upon its merits.

May I be permitted to add that not one word of what I have written above should be construed as criticism of the present Presiding Bishop or of the present President of the National Council. I love, respect, and admire them both. Each has done and is doing very distinguished service to the Church. I only submit that they are doing it under handicaps which should be removed; and making sacrifices which ought not to be demanded.

Perhaps I should also add that designedly I have not cluttered up my paper with proposed constitutional and canonical amendments, assuming as I have that once our minds are clear as to what we think the status and work of the Presiding Bishop ought to be, we shall have little difficulty in securing the enabling legislation.

The Church in Japan

An Open Letter—Part II

By the Rt. Rev. John T. Dallas, D.D.

Bishop of New Hampshire

IN THIS second installment of his open letter to readers of THE LIVING CHURCH, *Bishop Dallas tells of his experiences in the diocese of Kyoto and other parts of Japan, including visits to St. Agnes' School and the "House of Light."*

AT KYOTO with Bishop Nichols I had the happy experience of meeting his clergy and workers on a picnic. Yes, missionaries do go on picnics—luncheon done up and carried in the good old-fashioned way, tied with a colorful handkerchief. Also two or three were late and so we all missed the car. A baby, four Bible women, two foreign priests and a dozen Japanese clergymen, and two bishops made up the party. We climbed a mountain and lunched in the grounds of a Buddhist temple. Business was not discussed and "a good time was had by all." On getting back into the city, Bishop Nichols took me to the Church of the Resurrection where the Rev. Kenneth Morris is rector. Here a new church and parish house are being built. The plant is on the edge of a great slum district. Its situation gives an unparalleled opportunity to minister in every possible way to the needs of human beings. The Rev. Mr. Morris sees the opportunity for the Church; the parish house is being arranged for clinics and the administration of everything adapted to institutional work.

On the 9th of June, the Rev. Dr. James Chapman took me to Yamada in the very heart of Buddhism. We visited temples of great beauty and dignity; they already are more or less a dream. But I shall never forget the call on the Rev. Peter Jiro Saruhashi, rector of St. Mark's Church. The rectory is a small Japanese house. We removed our shoes and were welcomed by the Rev. Mr. and Mrs. Saruhashi. They produced chairs, opened the windows, and gave us tea. The azaleas in bloom almost crowded into the house from the garden. Three of four children soon appeared. The church is connected to the rectory and is small, simple, chaste, dignified, with atmosphere of peace and prayer. Dr. Chapman began this work many years ago. The land upon which these buildings rest is large enough to permit the erection of a large church when the time is right. This man, the hour, the little church, set as they are in the midst of the antiquity and grandeur of the ancient religion of the city, seemed to me a symbol of the Church of Christ set in the empire of Japan.

St. Agnes' School day was the 10th of June. Bishop Nichols took me to the school chapel for the 8 o'clock service which was conducted by the chaplain, the Rev. Mr. Nishigawa. The girls sang well and listened to the chaplain's address with deep attention. The chapel is too small even for the attendance at a voluntary service. Miss Williams, the principal, guided us through the whole school, visited classes with us, and showed us the kindergarten in action. Throughout the school everything was in order and a spirit of hard work on the part of everyone was evident. With it all there was a delightful cheerfulness.

Later in the morning Mrs. Nichols took me to the oldest and original day nursery in Kyoto where Mrs. Sonobe does such helpful work for babies and their working mothers. These bits of humanity are carefully nurtured, while their mothers are given instructions as to their care at home. Mr. and Mrs. Sonobe make their own home at the nursery—it is a little house but filled with rare charm and gentleness. After tea with the Sonobes, Mrs. Nichols took me to Trinity Church. The church was a quiet spot and the kindergarten was alive with happy youngsters. We hurried back to St. Agnes' School to lunch with Miss Williams after which we attended the school assembly in the gymnasium—hundreds of girls under the influence of the Church.

On St. Barnabas' Day the Holy Communion was celebrated in the Bishop's chapel. We went from there to the assembly hall of the Dosisha University, where 1,300 girls were in attendance. It was an inspiration to hear them sing and to catch the spirit of this old Congregational college. The authorities were very gracious to Bishop Nichols and to myself. Thereupon we dashed to the railroad station and caught a train for Momoyama where ground was broken last Sunday for a new church and rectory. The men were busy digging and hauling this morning. The property is almost under the shadow of the gate to a Shinto shrine and situated in a crowded part of the city. We got on the train again and reached Nara in time to lunch with Miss Dixon and Miss Hester. The former is an evangelist, the latter conducts a kindergarten. After luncheon we went to the church—the loveliest church in Japan. It is so surrounded by shrines the Japanese government insisted that the architecture should be in keeping with the other buildings on the hill. Both the exterior and the interior, the altar, the cross, and the candlesticks were distinctly Japanese. It is a Japanese interpretation of Christian symbolism and is beautiful. Unfortunately the Japanese Christians don't like it. They say that it suggests to them the things in other religions which they want to forget. There was a crowd of delightful children at play in the kindergarten and a clinic for mothers and babies. Our next stop was Osaka, many miles from Nara. Bishop Nichols with warrantable pride showed me St. Barnabas' Hospital from top to bottom. It is a comparatively small yet excellent institution seated in the thick of a vast population. We saw the Nurses' Home and St. John's orphanage.

ON THE 12th, Mrs. Nichols took me to a place with a grand name, and appropriate—the House of Light. It is quite a bit outside the city of Kyoto, in the country, close to the hills. Miss Skiles conducts the House of Light. She had taught the children to say "Good Morning" in English. When they saw Mrs. Nichols and me walking across the fields they ran to meet us with a chorus of perfectly pronounced "Good Mornings." It was one more sign of the Church at work for the future of Japan.

On our return at noon to Kyoto I had luncheon with old friends at Doshisha University. That night with Bishop Nichols we went to St. Mary's Church where the rector is a splendid interpreter. Twenty-five young men from various parishes in Kyoto had gathered for a round-table discussion

of evangelism. With such a group of men interested, the Church in Japan is on a sound basis.

Sunday, the 14th, the day began with the celebration of the Holy Communion at the English Cathedral in Yokohama. Later in the morning a service for children was conducted by the Rev. Mr. Pott. The church was filled with Japanese, Chinese, English, Scotch, and Russian children. The service had been printed in Japanese and English. The singing of the hymns in the two languages at least was hearty, even exhilarating. The lesson was read by three children—Chinese, Japanese, English—each in his own tongue. Dr. Heaslett, Presiding Bishop of the Japanese Church, preached the sermon, first in English, then in Japanese.

On the 16th, up north in Sendai, a meeting for students had been arranged by Donald Zoll, a young layman, graduate of Amherst College. The meeting was held at the parish house of the American Church mission. The hall was filled with a mixture of Christian and non-Christian students and a few missionaries—160 people in all. Bishop Binstead made a short address in Japanese which was enthusiastically received. The other address of the evening was interpreted by Dr. Light S. Maekawa. Later the foreign workers gathered at the Bishop's house. Never did a happier group of Christians assemble for an hour's exchange of experience. The 17th was a Quiet Day for the diocese of Sendai. The church was comfortably filled from the early celebration at 7 until Evensong at 4.

On the next morning Bishop Binstead ordained to the diaconate Saburo Takiguchi, a graduate of Episcopal Seminary, Alexandria, Va.

The 19th was Friday and once more at Bishop Reifsnider's the teachers at St. Paul's University gathered for breakfast and conference. In the afternoon with Mrs. Reifsnider we were shown her work at Christ Church. The wonderful work among poor children, at the dispensary and nursery as well as the little church, is directly carried on by Mr. and Mrs. J. S. Yamaguchi. The day was concluded with a conference with Paul Rusch and Carl Bransted.

Everywhere in these various spots in Japan the Church is not only hard at work but cheerfully and effectively so. Despite the fact that every man and woman had too much to do and too little to do it with, they all were cheerful and forward looking, with a great desire for more men and women to join them. If the people of the American Church could see their friends at work in Japan they would be excited to better work and deeper devotion to the cause of Christ at home and abroad.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

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BREAD FOR MYSELF is a material question; while bread for my neighbor is a spiritual one. —*Prof. Nicholas Berdyaev.*

EVERYDAY RELIGION

"Charity Begins at Home"

THIS OLD SAYING is by now a classic. It is not from the Bible. I can't find it in my dictionary of quotations. It sounds like Poor Richard. I suspect that it is only a fragment and should go on with—"and girdles the world."

Have you many a time been vexed as someone laid it like a wet blanket upon your appeal for love to the uttermost? Then don't be vexed any more. Accept it and make something glorious out of it.

It looks like a truism. Nearly always it has been used defensively by the unimaginative, the unenlightened, the narrow-minded. Don't let them drag the great word "charity" in the mire. It dare not mean a dole grudgingly and condescendingly handed out to get rid of the destitute. In his immortal lyric in I Corinthians 13, St. Paul has run through the gamut of what charity is not, and of what charity is. It is nothing less than the love of God perfectly possessed and shown forth by our Lord; something that possesses and transforms the members of His Body.

"Charity begins at home." Of course it does. It can't begin anywhere else. Let the love of God begin at home, in you and me. Let it transform us from glib talkers, knowing persons, dogmatic, sentimental, impatient, unkind, envious, vainglorious, and selfish, into men and women inspired by Divine love. Let it begin near at hand. Let it open our eyes to see reality as it is and stop us from the sin of rationalizing problems into nothings.

Take the word "home," literally. Does love control relationships between husband and wife, between the members of the family? Does love not only suppress quarrels but also inspire creative family union?

Expand "home" a step to the parish. Love is creative spirit. Is love at work within the parish, calling forth as free-will offering the united congregation's highest powers? We need not look to organization or plans or even more funds for this result, for they are inert and on the material plane. Only love is the supreme fertile power which can make men receptive of God and the grace of God.

Take the poor old battered subject of "missions," and its practical expression in the Every Member Canvass. All they ask is a charity that begins at home; a love of God in men's hearts that envy not, are not puffed up, and seek not their own. It is a frightful inversion of truth, a terrible traducing of judgment to put up "Charity begins at home" as an argument against Christ's desire. For when He commanded us to go forth with His love to the whole world, He was counting on the charity that He poured into our homes to perform it.

Take the irresistible urge for the reunion of Christendom and peace among men. Church commissions and State diplomats will never achieve it. At best they are but midwives. They have no creative power in themselves. God has that and gives it to His people when they are ready to use Divine love.

True charity, which most certainly must begin at home, cannot stay at home. It radiates outward and will not be denied even the uttermost parts of the earth. Let us make the old saying complete: "Charity begins at home—and girdles the world."

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

A Great History Completed

THE CAMBRIDGE MEDIEVAL HISTORY. Volume VIII. The Close of the Middle Ages. Pp. xxviii-1079, with maps. Cambridge University Press. Macmillan. $12.

NEWMAN says his contemporaries were obliged to turn to Gibbon for their ecclesiastical history. And today it is a reproach to the Church, as it was in Newman's day, that there are so few, if any, competent and readable histories of the Medieval Church or of the Church of England. On the other hand, Church history must always, as Harnack has argued, be studied in the light of secular history, and this is nowhere more true, of course, than for the medieval period when secular and ecclesiastical were so inextricably interwoven. The successive volumes of the *Cambridge Medieval History* have been appearing at intervals during the past twenty-five years, and have been reviewed, from time to time, in these columns. The present volume brings the work to a conclusion and offers an opportunity to the reviewer to commend it once more as the most satisfactory introduction, both for the student and the general reader, to the history of the Medieval Church.

Previous volumes from *The Christian Empire* (Vol. I) to *Decline of Papacy* (Vol. VII) contain numerous articles which bear directly on the history of the Church. Some of these articles and their authors may be recalled: Professor Gwatkin (Constantine and His City), C. H. Turner (Organization of the Church), Dom Butler (Monasticism), W. R. Lethaby (Early Christian Art), Dean W. H. Hutton (Gregory the Great), Prof. J. P. Whitney (Conversion of the Teutons), Prof. Foakes-Jackson (Papacy), A. H. Thompson (Monastic Orders, Medieval Doctrine), Prof. E. W. Watson (Development of Ecclesiastical Organization), Dr. Hastings Rashdall (Medieval Universities), P. S. Turberville (Inquisition), A. G. Little (Mendicant Orders), B. L. Manning (Wyclif), Eileen Power (Peasant Life), Evelyn Underhill (Mysticism).

The period covered by this eighth volume is the last century before the great divide which came in the 16th century between medieval and modern times. It is a blend of the old and the new, an age of transition in which ancient institutions and ways of thinking begin to crumble while the new are struggling to be born. The rise of nationalism and of international rivalry, the enlargement of the known world, oceanic commerce, the growth and enfranchisement of capitalism, the inauguration of the machine age by the invention of that most revolutionary of all machines, the printing press, the diffusion of learning and the first glimmerings of natural science—these developments which were to transform 16th-century Europe have here their beginning, though it is often an uncertain and unrecognized beginning.

Professor Oman in his chapter entitled The Art of War says of the armor of the 15th century that it was "the most graceful ever known," but it was cumbersome, and to the knights and nobles who wore it into battle it often proved a death trap, while the peasant with his longbow could get away to fight again. Thus was the 15th-century Church—gloriously but too heavily armed, too slow to move, and suffering one defeat after another because it could not read the signs of the times and keep up an effective fight in a fast-changing world. Within, it suffered from controversy, lack of a clear outlook, and the accumulation of age-long abuses. Without, it had to contend with the rising tide of nationalism.

At the outset of this volume, Professor Krofta's two chapters on Bohemia in the Fifteenth Century and John Hus show how attempts at Church reform were obstructed by papal intrigue and by the intrenched power of wealthy land-holding bishops and monasteries, and how, after devastating wars which checked a promising cultural development and dragged Bohemia from the eminent position it had held in Europe at the beginning of the century, a sort of mystical nationalism not unlike that which characterizes certain European countries today, eventually triumphed. The fate of Bohemia and the Bohemian Church was a sad forecast of much that was to happen throughout Europe in the period of the reformation and that of the wars of religion.

The failure of the reforming councils is the most significant single development in the history of the 15th-century Church, and surely one of the greatest tragedies of all Christian history. The councils were a valiant attempt to conserve for the Church and for Europe that unity which the Church had given to Europe when it took over the civilizing task of the crumbling Roman Empire, and which had had its most striking exemplification in the achievements of Charlemagne and the later medieval popes. They met to reform the Church "in head and members" and to work out a system of constitutional government to replace papal autocracy. But reform is one of the most difficult of human undertakings. The popes were too powerful, the reformers, dependent on the very institutions they were criticizing, were not unselfish or bold enough for thorough-going reform, and were willing, even eager, to sacrifice Hus that they might vindicate their own authority and orthodoxy. The councils became a stage, as have many international conferences since, for rivalries and jealousies, and in the end they collapsed before the alert papal curia, ready for its own profit to sign concordats with powerful monarchs, something which also has happened since.

In the century covered by this volume the Church did not, perhaps, produce so many great men as it had in the 13th, but among its great names are some of the greatest and most interesting. Of Leonardo Da Vinci, Mr. Tilley (chapter on the Renaissance) says: "In the whole history of the human race has any man appeared who was more variously or more splendidly gifted?" Then there was Marsiglio of Padua, whose *Defensor Pacis* worked out a program for the Church which the reforming councils partly, and should have wholly, accepted, a book full of "gigantic theses," writes Professor Laski, "which foreshadow almost every point of modern political philosophy." And Nicholas of Cues, son of a Moselle boatman; Cardinal Bishop, diplomat, reformer, whose book *De Concordantia Catholica,* written in the interest of the councils, has, says Professor Laski, "something of the breadth and insight of Hooker," mathematician and philosopher, whose works are now being reprinted and reëxamined because they are found to forecast the discoveries of modern mathematical physics. Just at the end of the century came Colet, Erasmus, and St. Thomas More.

The price of this great history ($60 for the set) may put it out of the reach of many of the clergy, but it is always possible to recommend the purchase of a book of this sort to local libraries. If that were widely done it would be a step toward counteracting the deplorable ignorance and misconception of the Middle Ages and the Medieval Church which characterizes the American public, not the reading public only, but many who with a profession of modernism presume to speak and write upon Church history but whose conception of the Middle Ages belongs to the 18th rather than to the 20th century.

WILLIAM PALMER LADD.

Books on the East

ASIA: A Short History from the Earliest Times to the Present Day. By Herbert H. Gowen. Little, Brown. $3.50.

JAPAN'S POLICIES AND PURPOSES. By Hirosi Saito. Marshall Jones. $2.50.

I DISCOVER THE ORIENT. By Fletcher S. Brockman. Harpers. $2.00.

FORTY HAPPY YEARS IN JAPAN. By George P. and Ida G. Pierson. Fleming H. Revell. $1.25.

DR. GOWEN, a distinguished presbyter of the diocese of Olympia and professor of Oriental languages and literature at the University of Washington, has given us a new and revised edition of his standard work which first appeared ten years ago. It is just the book to have at hand in these days when Asiatic problems are giving us all so much concern. In his highly suggestive concluding chapter, Dr. Gowen declares "if men today but carry with them in their quest across the Pacific the fire of

faith and hope, the delectable lands of Peace will not remain for long a myth. . . . A map of the world which does not include Utopia is not worth gazing."

The Japanese Ambassador to America writes as a skilled and capable advocate of his country's policies. He says that he feels free to speak because "the overwhelming interests of the two peoples are in the maintenance of the existing good and profitable relations between them" and because he has confidence in the goodwill of Americans when they understand a situation. He tells, among other things, why Japan went into Manchuria; why she withdrew from the League of Nations; why her policy regarding China is what it is; why she denounced the 5-5-3 naval ratio, and he answers many another question that has been puzzling the minds of many Americans for several years.

It is a book well worth the reading even though one may radically differ with the author's position. He speaks frankly, fully, and at times poetically and his tributes to men like our own Dr. Rudolph Bolling Teusler of St. Luke's are most touching. Of him he said: "A man of such understanding and sympathy is he who is most valuable in international relations. We deplore the loss of Dr. Teusler, which is tremendous, but, at the same time, we feel somewhat comforted to think that his remarkable work will ever remain as a great monument of human love and benevolence, and a strong link in our friendly relations."

Dr. Brockman's autobiography recounts his 25 years in the Orient. During his service, he witnessed the Boxer uprising, the fall of the Manchu Dynasty, the establishment of the republic, and the efforts of Sun Yat-Sen and his successors to develop a stable national régime. Dr. Brockman played a prominent part in founding the Young Men's Christian Association in China, and in later years was responsible for the administration of its work in China, Japan, Korea, and the Philippine Islands.

Mr. and Mrs. Pierson, Presbyterian missionaries in Japan (1888-1928) have given us a book of experiences designed to give an affirmative answer to the question: "Are missions any longer necessary?" CLINTON ROGERS WOODRUFF.

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An Outline of the Church

AN INTRODUCTION TO THE EPISCOPAL CHURCH. By Joseph Buchanan Bernardin. Gorham. Pp. 116. $1.00.

THIS IS an attempt to tell in short and simple fashion something about everything connected with the Episcopal Church —its history, government, worship, customs, Creeds, ethical teachings, and Sacraments. To make the measure good some matters which every Christian, Episcopalian or otherwise, ought to know are thrown in, such as an exposition of the chief doctrinal tenets of Christianity, an interpretation of the Commandments and of the Beatitudes, and some excellent counsel on private prayer and the devotional life.

Obviously, all this in hardly more than a hundred pages can only be in outline, and the author claims no more for the book than that. He has, however, on the whole done it well, and the book ought to prove useful to give to anyone inquiring about the Episcopal Church as well as to candidates for confirmation.

A few matters, doubtless the result of condensation, might well be amended. Occasionally a technical term, hardly to be understood by beginners, is used before it is explained, *e.g., feria,* used on page 33, is not defined until page 37; *Yahweh* on page 55 is not explained till ten pages later; on page 34 "the old Catechism" is mentioned without the least intimation that there is a new or revised Catechism or where it can be found. On page 16, in the midst of a description of the government of the Episcopal Church in America, we find: "Parishes are grouped together into dioceses presided over by bishops; dioceses into provinces presided over by archbishops; these in turn are joined together into patriarchates presided over by patriarchs." Then as an afterthought the author adds that the Episcopal Church has no archbishops and patriarchs, but he gives no hint as to what Church, if any, does have them, or as to why he introduced them into his account of the Episcopal Church. What comes dangerously near being a boner is the statement on page 6 that the first English Prayer Book was issued in response to the urging of the Puritans.

But these are minor matters, for the most part, and can be corrected in a revised edition, which, we trust, author and publisher will speedily give us. JAMES A. MULLER.

CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

Mission Study

I HAVE had a large number of letters as well as personal inquiries from Churchwomen asking: Why not have some Churchman or Churchwoman write the book on which our mission study course is based? Why must we secure our knowledge of a mission field from someone who knows but little about our Church and her activities in the field about which they write? I recognize that possibly a wider view of missionary information and effort is secured from such writers and I further know that our recommended study book is supplemented by material telling precisely what our Church is doing in the particular field we are expected to study; and also that such information can be used by other missionary organizations, thus avoiding duplication and expense.

This year is the 30th anniversary of the founding of the American Church Institute for Negroes, and it seems timely that we study the *American Negro* for our domestic mission field and *Africa* for the foreign field. It should prove an interesting study for those who really believe "He hath made of one blood all nations of men." Supplementary reading on both topics can be obtained at 281 Fourth avenue, New York, and leaders' helps will be ready a little later on. Race relations are a vital and timely topic; and further study of the various race problems as found in the United States, and the question of the Church's relation to the foreign born may help each one of us to clearer thinking and in finding a solution for the particular problems involved.

An Interesting Work Inaugurated

IT IS GOOD to know of different things our Mother Church is doing for particular individuals, especially those who are sick. Between 1,200 and 1,500 persons assembled at the opening of a spiritual healing center at Milton Abbey Church, Dorsetshire, England. The Rev. John Maillard, a priest of the Church of England, whose ministry of spiritual healing at St. Stephen's, Brighton, has already attracted many of the sick, the halt, and the lame, has been able, through the contributions of interested persons, to purchase ancient and historic Milton Abbey and to build chalets on the estate for the occupation of single patients. The Rt. Rev. Dr. Gerald Allen, Bishop of Sherbourne, accompanied by a procession of 80 clergy, conducted the inauguration service for this healing center.

Gipsy Smith

A GREAT TRIBUTE was paid to Gipsy Smith recently in London when vast crowds assembled on the occasion of his diamond jubilee and congratulations were received from His Majesty the King, the Archbishop of Canterbury, Mr. Lloyd George, and other notable persons. I am much interested that from Gipsy Smith's long experience he was enabled to say: "I am getting a bigger response today from young people between 15 and 30 than I have ever had in my life. We have been saying that they do not want religion. That is not true. What they do not want is the inconsistency of older Christians. The young people have lost faith in the older ones." A serious charge indeed, and one which applies in the United States as well as in England.

NEWS OF THE CHURCH

Suit of DeKoven Foundation Lost

Decision of Circuit Court Awards $30,000 Racine College Trust to Taylor Orphan Asylum

RACINE, WIS.—Under a decision of the circuit court of Racine County, the DeKoven Foundation for Church Work was on July 22d declared the loser in a suit to determine what was to be done with the $30,000 trust fund left by the will of Mrs. Isaac Taylor to Racine College, which ceased to operate in the fall of 1934.

Unless the decision is successfully appealed, the trust reverts to Taylor Orphan Asylum, residuary legatee under the will. The DeKoven Foundation is a corporation organized by members of the Community of St. Mary for the purpose of acquiring the Racine College property, training and caring for orphan children, and using the grounds and buildings as a meeting place for conferences and retreats of members of the Episcopal Church.

On October 20, 1866, Mrs. E. A. Taylor, widow of Isaac Taylor, a resident of Racine, executed her will by the second paragraph of which she gave $65,000 to Racine College of which $35,000 was to be used in erecting buildings and the remaining $30,000 was to be held in trust "to be used for the keeping of such buildings in repair and enlarging if necessary. . . . Said buildings and the bequests are for the education of the orphan children of deceased Episcopal ministers in the state of Wisconsin first, and afterwards if the funds should be large enough, such other children as the managers of said college shall choose to take in."

By the third paragraph of her will she left $30,000 to erect an orphan asylum in the city of Racine in memory of her husband, who had been an orphan. She designated the orphan asylum as her residuary legatee.

Mrs. Taylor died in November 1866 and the various funds were distributed. Taylor Orphan Asylum ultimately received something in excess of $200,000 under the residuary clause. The $30,000 to be held as a trust fund for Racine College has been held and is presently in possession of the First Wisconsin Trust Company together with about $3,000 in accumulated interest. The income has been paid to Racine College until it ceased to operate in the fall of 1934.

PURCHASED COLLEGE PROPERTY

In November, 1935, shortly before a pending sheriff's sale on the Racine College property on mortgage foreclosure, the DeKoven Foundation for Church Work was organized. The foundation thereafter

(Continued on page 113)

C. P. Morehouse to Speak on "Church of the Air"

NEW YORK—Clifford P. Morehouse of Milwaukee is to be the speaker in the next Episcopal "Church of the Air" broadcast on August 16th at 10 A.M., Eastern daylight saving time, speaking from Chicago over WBBM. His subject will be A Layman's Religion.

This nationwide broadcast over the Columbia network is the fifth and last of the present series under the auspices of the Forward Movement Commission. For the first time, these Episcopal Church broadcasts have continued through the year without a summer interval. The next will be on October 18th.

Mr. Morehouse is the editor of THE LIVING CHURCH and vice-president of the Morehouse Publishing Company. He is a member of the executive committee of the Forward Movement Commission.

Cornerstone of New House for Sisters of St. Margaret Laid

UTICA, N. Y.—About one hundred guests and associates of the Sisters of St. Margaret were present on July 9th at the laying of the cornerstone of the rest house to be conducted by the sisters at New Hartford, a suburb of Utica.

Bishop Coley officiated, assisted by the Rev. Julian M. Bishop, chaplain to the sisterhood, who also made the address.

This building, which will be of native stone, was made possible by a bequest of the late Mrs. Frederick T. Proctor of Utica, and will offer physical rest and spiritual retreat for women. It will have accommodations for about thirty guests. It is expected the building will be completed in May, 1937.

$130,000 Now in Hand in Kemper Hall Campaign

CHICAGO—The campaign for refinancing the work of Kemper Hall, Kenosha, Wis., is moving steadily forward, according to reports from the campaign committee. The amount obtained up to the middle of July was approximately $130,000 of the $250,000 sought.

Based upon the success of the campaign thus far, work already is under way toward renovating the buildings and grounds at Kemper. Under supervision of the buildings and grounds committee of the trustees, of which Robert Whitaker of Winnetka is chairman, the wooden buildings on the campus are being torn down and the other buildings generally improved.

Enrolments for this fall are well above the same period last year.

Bishop Lloyd Dies in Darien, Conn.

Missionary Leader's Strength Had Been Failing for Many Months; Was Nearing 80

BY ELIZABETH MCCRACKEN

NEW YORK—The Rt. Rev. Arthur Selden Lloyd, D.D., senior Suffragan Bishop of New York, died on July 22d at the home of his daughter, Mrs. Gavin Hadden, in Darien, Conn. He was in his 80th year.

Funeral services, according to Bishop Lloyd's known wishes, were held in Alexandria, Va., on July 24th. Interment was in the family plot. A Requiem was said in the Cathedral of St. John the Divine on the same day. At a later date, a memorial service will be held.

Bishop Lloyd's strength had been failing for many months. He was not well enough to attend any sessions of the diocesan convention in May, nor to be present at the celebration, held then, of Bishop Manning's 70th birthday and the 15th anniversary of his consecration. Affectionate messages were received from him and sent to him, and he was fully in touch with all that was occurring.

During the winter Bishop Lloyd had officiated on fewer and fewer occasions. One of the last of these was the Blessing of the Oil on Maundy Thursday in St. Luke's Chapel, Trinity Parish. The oil used for Holy Unction in the diocese is blessed and kept in St. Luke's Chapel. Bishop Lloyd often expressed a special interest in officiating at the blessing. Delicate as his health had become, Bishop Lloyd's death was still a shock not only to the diocese of New York and the community but also to the whole of the Anglican communion, his position being unique.

A NATIVE OF VIRGINIA

Arthur Selden Lloyd was born in Alexandria County, Va., on May 3, 1857, the son of John Janney and Eliza Armistead Selden Lloyd. He was graduated from Roanoke College in 1876 and the Virginia Theological Seminary in 1880. He received the degree of Doctor of Divinity from both the University of Virginia and the University of the South. He was made deacon in 1880 and advanced to the priesthood in 1881 by the Rt. Rev. Francis McNeece Whittle, fifth Bishop of Virginia. He was rector of St. Luke's Church, Norfolk, Va., from 1885 to 1900; general secretary of the Domestic and Foreign Missionary Society of the Church from 1900 to 1909.

In 1909 he was elected Bishop Coadjutor of Virginia and was consecrated on October 20, 1909, by Bishops Tuttle, Doane, Peterkin, Randolph, Gravatt, Gibson, Tucker, Reese, Harding, and Court-

ney. After one year he resigned to become president of the Board of Missions which office he held until 1920 when the board was disbanded to give place to the newly organized Presiding Bishop and Council, as the National Council was at first designated. For a year after Bishop Lloyd's retirement from the Church Missions House, he was rector of St. Bartholomew's Church, White Plains. In 1921 he was elected Suffragan Bishop of New York. His New York residence was at 145 East 74th street, whence, a little over a week before his death, he went to Darien to visit his daughter.

Bishop Lloyd married Miss Lizzie Robertson Blackford of Abingdon, Va., in 1880. Mrs. Lloyd died in March, 1932. Four daughters survive: Mrs. Gavin Hadden of Darien, Conn.; Mrs. E. P. Dandridge of Nashville, Tenn.; Mrs. Charles J. Symington of New York; and Mrs. Churchill Gibson of Richmond, Va. There were two sons; the elder, the Rev. John Lloyd, died in 1922 as the result of injuries received in the World War; the younger, Arthur Lloyd, died as a child.

REFUSED FOUR ELECTIONS TO EPISCOPATE

Bishop Lloyd four times refused elections to the episcopate before accepting the election of the diocese of Virginia. Kentucky, Maryland, Mississippi, and Southern Virginia elected him while he was general secretary of the Domestic and Foreign Missionary Society, but he felt the call to continue his work for missions. Although he accepted the Virginia election, he returned after only a year to his missionary post.

It is a remarkable fact that throughout Bishop Lloyd's long ministry, only five years of it were spent in parochial work. All the rest was devoted to missionary work, including the 15 years as Suffragan Bishop of New York. Equally remarkable is the fact that only four years were given to work in the field as a missionary, and those the first years, when, after his ordination to the diaconate, he did rural missionary work in the diocese of Virginia. All the remaining 52 years were dedicated to enlarging, organizing, and strengthening the missionary work of the Church at home and abroad, in great ways and in small. Many procedures now followed as a matter of course were inaugurated by Bishop Lloyd.

FIRST TO VISIT MISSIONS

When he went to the Orient in 1906, to spend a year in studying missionary work in foreign fields, it was noted that he was the first general secretary of the board ever to visit the missions, though the Church in 1853 had declared that it was a missionary society. As one result of that visit, which had many results, the number of workers in foreign fields increased fourfold, that of native workers being multiplied by five and of native communicants by six. Contributions to the work increased 35%. Bishop Lloyd found much to praise during the course of his study, and also much to blame. He was equally outspoken concerning both.

Another great service done by Bishop Lloyd was the extension of the work of the Woman's Auxiliary. To the last he welcomed indications of still further advances of the Auxiliary.

He did his share in developing the *Spirit of Missions*. Encouraged by him, the Church weeklies devoted more attention to missionary news. He wrote many articles but only one book, *Christianity and the Religious*.

Better Movies Leader Finds Films Improved

SACRAMENTO, CAL. (NCJC) — More significant, as well as more wholesome, motion pictures are being produced by major studios as a result of churches' drives for cleaner cinema entertainment, the Rev. Worth M. Tippy of the Federal Council of Churches declared upon his arrival here after a visit to Hollywood to study problems of the film industry.

Dr. Tippy is in charge of the council's activities for better films.

"As a whole, motion pictures are more significant and cleaner than they were two years ago," he said. "However, much of the output of the studios still is distinctly of low grade. There still is much to be done.

"As an instance, drinking scenes are disgustingly common. They are almost an education in drinking for youth. The ideals of life in most pictures lack depth, integrity, and sincerity and are destructive in their effect upon American ideals.

"The Protestant churches are in favor of motion pictures, when filmed properly. As entertainment, they can be of immense value socially and spiritually."

Rev. Dr. W. H. Dunphy Sails to Visit England and Continent

NEW YORK—The Rev. Dr. William H. Dunphy sailed aboard the *Bremen* on July 17th for a year of study and teaching in Europe. He plans to attend the summer school of sociology at Oxford and various theological conferences including those of the Universal Christian Council of Life and Work at the Chantillard School in Switzerland August 21st to 25th and the continuation committee of the World Conference on Faith and Order a few days later.

Fr. Dunphy, who has just completed a course of graduate study in theology and ethics at the University of Chicago and received the degree of Doctor of Philosophy, is the first to represent the American Church at the Orthodox seminar in Paris.

Dr. Miller Accepts Professorship

BERKELEY, CAL.—The Rev. Dr. Randolph C. Miller has been appointed to the faculty of the Church Divinity School of the Pacific here, it has been announced by the Dean, the Very Rev. Dr. Henry H. Shires.

Dr. Miller's researches have been in the field of the philosophy of religion, and he will head this department at the divinity school. He has been a contributor to scholarly religious periodicals in this country and in England.

"Excommunication" Report Inaccurate

Disciplinary Action Taken Against Young Englishman Incorrectly Labeled by Secular Papers

BY GEORGE PARSONS

LONDON—The daily newspapers have given great publicity to what they have been pleased to call the "excommunication" by the Bishop of Chichester of a young man, the son of a parish clergyman who with his wife was found fatally gassed in their home.

It was revealed at the inquest that this unfortunate priest, the Rev. W. H. Boyne Bunting, had had serious financial troubles, and the jury's verdict was suicide while of unsound mind, with the following rider: "We think that the son acted in a very callous manner in not coming forward to see his father, owing to the amount of distress in which he was and his difficulties."

The son, a scenario writer, has admitted that he had a large sum of money from his father, only a small part of which has been repaid.

The Bishop allowed the deceased clergyman and his wife to be buried in the cemetery with the full funeral service, but refused to allow their coffins to be brought into church. He also wrote to the son desiring him, in view of the jury's rider, not, until further order, to present himself for Holy Communion in any church in the diocese of Chichester, at the same time appealing to him to repent.

The comment of the (London) *Church Times* is as follows:

"The action of the Bishop, in any case, has been of a purely pastoral character. There was nothing in it of the character of a public excommunication. The publication of the Bishop's letter has, unfortunately, given to a matter of private pastoral discipline a most undesirable publicity."

To Explore Use of Movies as Technique in Human Relations

CHICAGO (NCJC)—An unusual experiment in the use of motion pictures as a technique for education in human relations will shortly be made by the National Conference of Jews and Christians in cooperation with the Progressive Education Movement and the Adult Education Movement.

A number of films suitable for education in human relations will be shown at the Institute of Human Relations to be held at Lawrence College, Appleton, Wis., August 30th to September 4th under the auspices of the Chicago Round Table of Jews and Christians. The films will be selected by Dr. Irvin Deer, former secretary of the federation of churches in Toledo, Ohio, and Kansas City, who is associated with the Motion Picture Producers and Distributors. Dr. Deer is a minister of the Moravian Church. He will lead a discussion following the showing of each film.

Quaker Work Camps Now Number Seven

Experiment in Teaching Technique of Non-Violent Social Change is Gathering Momentum

PHILADELPHIA (NCJC)—This summer 175 college men and women, under the auspices of the Emergency Peace Campaign and the American Friends' Service Committee, are operating seven social work camps in five states.

The campers are rebuilding settlement houses, leveling off playgrounds, constructing dams, grist mills, and swimming pools in an attempt to learn by practical experience how to effect a coöperative community by non-violent methods.

The volunteer work camp idea was started in 1934 in Westmoreland County, Pa. A group of 50 young men and women built a central water system for stranded coal miners and their families at Westmoreland Homesteads. In the evening classes in social research, concentrating particularly on the bituminous industry, were held.

This year seven camps in Pennsylvania, New York, Ohio, Oklahoma, and Tennessee are functioning during July and August. Two of them are located in Philadelphia. At Kensington, a Philadelphia suburb, in which most of the hosiery and textile plants are located, more than 20 campers are finishing grading a playground which was started last year. Discussion classes are held with various operators, owners, and union officials of the full-fashioned hosiery industry. The development of coöperatives is being studied with the aid of workers from the government-built Carl Mackley apartments. The hosiery workers from the apartments, a federal housing project, are assisting the campers in grading the playground as well as in the class discussions.

RENOVATING COMMUNITY CENTER

In the slum district of Philadelphia, the Bedford street community center is being cleaned out and completely renovated by another group. These campers are learning the practical and theoretical problems of a community center in relation to non-violent world change.

Another camp at Dillonville, Ohio, home of the second oldest consumers' cooperative in the country, is building up this mining community's recreational facilities and at the same time studying the conflicting forces in the coal fields and unions. During the summer of 1935 the camp constructed a swimming pool which is used night and day by the miners.

Near Norman, Okla., at the Big Jim Indian Mission, a small group is grading and building dams in an area susceptible to erosion and floods and assisting in the harvesting of the local strawberry crop. Indian problems, government and education policies, and the racial mixture problems are the chief study projects.

Two of the camps are for those of high school age. Forty boys are observing and helping in the construction of the Cumberland Homesteads near Crossville, Tenn. This is a government project for the housing of stranded miners and farmers from the submarginal agricultural lands of the state. A grist mill is being constructed by the boys for the model town in the mountains. The TVA is a next-door neighbor.

STUDYING INDIAN PROBLEMS

Another junior camp is located at Quaker Bridge, N. Y., where 40 girls are engaged in decorating and renovating the 121-year-old Indian school built by Quakers for the New York state Indians in 1815. The project, which is adjacent to the Allegany Indian reservation, combines gardens and canning of the gardens' yield with active study of present-day Indian problems.

The largest volunter work camp, with more than 140 members, is at Clinch River near Tazewell, Tenn., about 70 miles from Knoxville. Now in its second year, the Clinch River camp is building dams for erosion control and ponds for fish raising back in the Tennessee hills. The TVA nearby is the leading study problem together with the economic and industrial problems of the valley. This is the third year of the volunteer work camps, an enterprise without precedent in American education.

Census of Religious Bodies Will Be Taken

WASHINGTON—Secretary of Commerce Roper received advice July 14th that President Roosevelt had arranged for the allocation of funds with which the Census Bureau will take the 1936 census of religious bodies.

Since 1906, the Census Bureau has taken a similar census at regular ten-year intervals and there has always been a widespread demand for the reports. Interest has been manifested in this work by practically every large religious organization of the United States. Director Austin will at once proceed with the preparation necessary so that the canvass may start at an early date.

New Princeton Group Seeks to Preserve "Christian Heritage"

PRINCETON, N. J. (NCJC)—Plans are being made here for the formation in the fall of a Princeton University Alliance, composed of persons from various Christian bodies, for the mutual purpose of maintaining "the Christian heritage."

In explaining the contemplated program, Dr. Robert R. Wicks, dean of the Princeton chapel, who will head a council which will guide the activities of the association, declared:

"The increasing need of intelligent concern for our Christian heritage in a world where it is threatened by many organized forces, calls for some definite fellowship in which this heritage can be cultivated and strengthened during the four critical years of college when students are separated from their home traditions."

Soviet Flag Before Altar of Cathedral

Inclusion of Russia in Prayers for Peace and Freedom at Children's Service Brings Comment

NEW YORK—Surprise was expressed when at a children's service held in the Cathedral of St. John the Divine on July 23d, the flag of Soviet Russia was placed with other national flags before the Altar, and included in the prayer that the flags of all the nations of the world might stand for peace and freedom.

It was discovered later that although the use of the flag had been allowed by the Soviet consulate general, neither Bishop Manning nor Dean Gates of the Cathedral knew that the flag was to appear. It was declared that if they had known of it in advance they would not have allowed it.

TWELVE NATIONS REPRESENTED

The board of religious education of the diocese of New York, the city mission society, and the metropolitan federation of daily vacation Bible schools sponsored the service, which took place in the cathedral on the invitation of Bishop Manning. The children represented twelve nations, the flags of all of which were displayed. More than 2,000 boys and girls were in attendance, accompanied by their teachers.

The procession entered through the great bronze doors at the west front of the cathedral, led by a crucifer with the processional cross. Then came the choir of children, numbering several hundred. Next came the flags. The school children followed with the teachers, preceded by the American flag and the flag of the cathedral.

URGES INTERNATIONAL BROTHERHOOD

The Rev. Robert W. Rodenmayer preached. He told the boys and girls that God, the God of all nations, willed that the people of all nations should be friends and brothers. Race hatred was therefore wrong; oppression was wrong; war was wrong; anything that hurt another was wrong. He then bade the children join with him in praying that God would guide and bless all nations and peoples, and reveal Himself to them, as their Creator, Redeemer, and Sanctifier.

Services for Roman Catholic Sick

MILWAUKEE, WIS. (NCJC)—Religious services unique in America will be held here August 26th when the sick of the Roman Catholic archdiocese will respond to an invitation of Archbishop Stritch to attend services of the eucharistic day for the infirm at St. Sebastian's Church. Such ceremonies have been an annual custom in Europe for generations, but never before arranged here.

Nurses and physicians will be on hand to care for ailing worshipers. Lunch will be served at noon to visiting laity and clergy. More than 1,000 are expected.

Drive to "Clean Up" Radio Grows

Action Against Obscene Broadcasts Urged by Congressman; No Official Group in Campaign

WASHINGTON (NCJC)—Opposition to objectionable radio programs is gathering momentum and may eventually result in positive action by religious, social, and fraternal groups, a recent survey revealed.

Variety, professional theater magazine, in a recent issue, referring to a broadcast over one of the principal networks, stated:

"Letters and phone calls received by the web direct and through its associated stations described the screen players' material as profane and offensive to both religion and decency and took the broadcasters to task for not considering the young people who might be tuned in. In it the Deity and Saviour were addressed familiarly and repeatedly."

About a year ago, 15 members of Congress protested against an allegedly indecent program sponsored by the Mexican government over one of the principal American networks. The Federal Communications Commission failed to act.

Rep. William P. Connery, Jr., of Massachusetts, led the fight in the last Congress against obscene or immoral radio programs. An extension of his remarks carried in the *Congressional Record,* Saturday, June 20 (legislative day of Friday, June 19th), 1936, charges that "contrary to the written language of the Communications Act of 1934, those to whom we had entrusted the enforcement of the Communications Act had failed, apparently willingly, to protect the American people from the intrusion into their homes of radio broadcasts which are profane, obscene, or indecent."

SCRIPT OF BROADCAST UNMAILABLE

As the legislation enacted by Congress in the Communications Act, prohibiting utterance of profane, obscene, or indecent language by means of radio communications followed the decision of the courts in matters prohibiting the mailing of profane, obscene, or indecent matter, Mr. Connery sent a copy of a broadcast to the Post Office Department for an official opinion.

Karl A. Crowley, solicitor of the Post Office Department, stated in reply that the radio dramatic sketch in question was "unmailable under Section 211 of the United States Penal Code (18 U. S. C. 344)."

Mr. Connery also assailed the monopolistic tendencies in radio. Section 314 of the Communications Act specifically prohibits a monopoly in radio broadcasting. He emphasized the fact that "of the 40 clear channel stations in the entire United States, every one of them is controlled or operated by one of the three networks."

WARNS OF BOYCOTT

He recalled the recent Catholic, Protestant, and Jewish boycott of indecent movies and added that "it is not at all improbable that the American people may find it necessary, unless Congress acts—as I expect that they will—to take similar action by refusing to purchase the products of those concerns who use the radio facilities of such radio stations as permit the broadcasting of indecent and otherwise unfit radio programs."

He concluded by calling attention to the total absence of indecent radio programs in those countries—notably Great Britain and Canada—where the government itself owns and operates radio broadcasting stations.

Rep. Connery's remarks have aroused considerable discussion. Prominent religious, social, and fraternal leaders, while laboring constantly to improve the moral tone of radio programs, professed ignorance of any organized movement to boycott offending stations and sponsors.

Survey Shows Religion of Presidential Candidates; No Two of the Same Faith

WASHINGTON—A survey to ascertain the religious affiliation of the various candidates for president and vice-president of the United States revealed the following facts:

Mr. Roosevelt is an Episcopalian. The most exhaustive inquiry, however, failed to disclose Mr. Garner's religion. It is the common belief in Washington that Mr. Garner has no religious affiliations.

Gov. Alfred M. Landon is a Methodist. Colonel Knox is a Congregationalist.

Rep. William Lemke, newly announced Union Party candidate, is a German Lutheran. His running-mate, Thomas C. O'Brien, an enrolled Democrat, is a prominent Roman Catholic layman of Boston.

Norman Thomas, Socialist candidate, was at one time a Presbyterian minister. Local headquarters had no information regarding the religion of George A. Nelson, Wisconsin farmer.

WASHINGTON (NCJC)—Officials of the National Catholic Welfare Conference emphatically denied, July 21st, that Roman Catholics are responsible for an alleged campaign to "clean up" radio broadcasting.

Reference to such a campaign, reported to be sponsored by Catholics, was made in a recent issue of *Editor and Publisher,* newspaper trade journal.

Building for Girls' School in Brazil Nears Completion

NEW YORK — The new three-story building for St. Margaret's School for girls, Pelotas, southern Brazil, is nearing completion, to be occupied for the next school year, and none too soon, for the Rev. C. H. C. Sergel reports that growth in numbers has crowded him out of his study and Mrs. Sergel out of her reception room.

The school opened in a rented building in 1934, having been delayed until it was certain that income could provide for maintenance, which it has done. Mrs. Sergel is headmistress.

Lord Cecil Made Provost of Eton

Noted Anglo-Catholic Chosen by King for Scholastic Post; New Franciscan Venture Blessed

BY GEORGE PARSONS

LONDON—From the point of view of Catholic-minded Churchmen, unusual interest attaches to the appointment by the King of Lord Hugh Cecil to be provost of Eton in succession to the late Dr. M. R. James. Lord Hugh is an Old Etonian, with a distinguished academic record in the University of Oxford, for which since 1910 he has been a member of parliament. He is also one of the most eminent of lay Churchmen, and, among other things, has from its inception taken a leading part in the work of the Church Assembly. His new appointment will necessitate withdrawal from the House of Commons, though not, it is hoped, from the councils of the Church.

FRANCISCAN BROTHERHOOD BLESSED

The Bishop of Southwark has blessed the latest venture of the Franciscan Revival in his diocese. This gallant enterprise had its origin when the Rev. George Potter became vicar of a poor Peckham parish, in South London, about 13 years ago. Several years later Fr. Potter took the threefold vow of poverty, chastity, and obedience to the Bishop, and has now a little Brotherhood of grey-habited Franciscans working with him. Besides ordinary parish work, the brothers have been extraordinarily successful with the hostel they run for working-boys on probation. They themselves scrub, cook, launder, mend, and cobble for the boys, and at last they have secured and adapted a house which will serve both as a hostel for the boys and as a community house for the Brotherhood.

ANGLICANS TO HONOR WESLEY

Dr. J. Scott Lidgett has informed the Methodist Conference, which met recently at Newcastle, that he had received a letter from the Dean and Chapter of St. Paul's Cathedral, stating that they will arrange a special Evensong on May 25, 1938, in connection with Wesley Day celebrations. "The Anglican Church and its representatives," said Dr. Scott Lidgett, "will join in our great thanksgiving for the experience which came to Wesley. The Archbishop of Canterbury is hoping it will be possible for him to take a leading part in that thanksgiving."

ARCHDEACON TONKS ELECTED BISHOP

The Ven. H. N. V. Tonks, Archdeacon of Grenada and vicar-general of the diocese of the Windward Islands, West Indies, has been elected Bishop of the Windward Islands. Archdeacon Tonks was ordained in England in 1916, and for some years worked in various parishes in this country, and on behalf of the English Church Union, before he went out to the West Indies.

League Vetoes Assyrian Home

Syrian Area Declared Unsuitable for Occupation by Oppressed Christian Minority in Iraq

By W. A. Wigram

London—The lot of the unfortunate Assyrians remains as indeterminate, and their prospects as gloomy, as ever they were. The noble authorities of the League of Nations now declare that when they came to make a detailed examination of the area where they proposed to settle these people—the Ghab Valley in Syria—it proves to be too small, too costly, and altogether unsuitable. This, after they had sent a deputation to examine it thoroughly, and the said deputation had pronounced it thoroughly suitable!

Verily the record of the deputations sent out by the League of Nations to try to settle the lot of this unhappy Christian minority in Iraq who have made the error of trusting to their wisdom and honesty is a very unsatisfactory one. In 1925, the deputation sent out to Iraq to examine this question on the spot decided that Turkey must have possession of their old home, after a most scandalously perfunctory examination, and a decision that the Assyrians could not possibly merit consideration, because they were rebels, and that the Arabs, who were equally rebels, must have everything that they desired. Now, after spending much money and years of time, they come to a conclusion that they themselves have to admit is hopeless and impossible.

A commercial firm would sack, with deserved ignominy, agents who set about its work so scandalously, but the League of Nations does not even feel that an apology is necessary. The money spent, entirely uselessly, on the League and its magnificent palace, would provide these Assyrian people with all that is needed for their settlement. We would gladly see the diversion of the funds required, and think that the world would profit by the change. Meantime France—a power that at least does not profess any tinge of altruism in her policy—takes immediate advantage of the position to say that owing to "local political developments" she cannot possibly allow a foreign and Christian element to be settled in the country for which she still holds the mandate.

Certainly the whole position reflects very little credit on either Great Britain, France, or the League of Nations. France, having never made any particular profession in the matter, comes out of it best. The League of Nations seems to be making a habit of attracting the confidence of the weak by fine language, and then "letting them down."

The only hope for the Assyrians lies in the nation on whom they have the strongest claims, and which may feel that its own reputation demands that it shall not abandon those who have lost their all because they have served Great Britain.

Pension Fund Affiliates Report Larger Business

New York—Increased business for the current year is reported for the Church Life Insurance Corporation and the Church Properties Fire Insurance Corporation, both of which are affiliates of the Church Pension Fund, of which William Fellowes Morgan, Sr., is president and J. P. Morgan is treasurer.

In a semi-annual report issued July 21st, Bradford B. Locke, vice-president of both organizations, states that the new life insurance issued by the Church Life Insurance Corporation exceeds the total written for the first half of last year by approximately 1% and the new annuity business shows an increase of 50%. The total assets on June 30th stood at $3,437,897, compared to $3,092,904 at the end of 1935. Mr. Locke stated that the market value of the investments exceeds cost by approximately 4½%. Almost a third of its total assets consist of surplus.

Reporting for the Church Properties Fire Insurance Corporation, which insures Church property only, Mr. Locke states that the total insurance in force is now $75,272,845, compared to $68,093,740 on June 30th last year. More than 2,760 churches are now insured by the corporation. It is said that it carries insurance on approximately one-third of the property of the Episcopal Church. The ratio of assets to liabilities of the corporation is reported as being in excess of 6 to 1.

Suit of DeKoven Foundation Is Lost

Continued from page 109

purchased the property of Racine College and has been using the property as a summer camp for the children from the orphan asylum which the Community of St. Mary maintains in Chicago.

In March of 1936, the foundation commenced proceedings in the circuit court of Racine county for the purpose of having the court declare DeKoven Foundation entitled to receive the income of the Taylor Foundation formerly payable to Racine College. At the same time the trust company commenced a proceeding in the same court seeking the directions of the court as to what it should do with the income. Taylor Orphan Asylum and Nashotah House, which holds a mortgage on the Racine property, joined in the proceedings. Racine College appeared but did not contest.

The trial was held in June before the Hon. E. B. Belden, circuit judge. In his decision he has held that since Racine College is no longer active, it becomes the duty of the court to see that the trust fund in question is applied to such use as would be most nearly that prescribed by the testatrix. For the reasons set forth by him in a lengthy decision he concludes that Taylor Orphan Asylum would have most nearly fulfilled the wishes of Mrs. Taylor in using the funds.

The matter may be appealed by DeKoven Foundation.

Many Students Hear Colorado Diocesan

Bishop Johnson's Summer Sermons in New York Cathedral Attended by Large Numbers

New York—Students from the summer school of Columbia University are flocking to hear Bishop Johnson of Colorado, who is preaching a series of sermons on Sunday mornings in the Cathedral of St. John the Divine. On July 19th, more than 1,000 students attended, in spite of hot weather. The subject of the sermon was Eternal Life. In addition to the young people from Columbia there were so many other worshipers that all available space in the crossing and the ambulatory was filled. Bishop Johnson said in part:

"Death is not the end of life; it is the prolongation of life. Not only the life of man but of all in nature continues through what we think of as death. Man has always sensed this great truth. The fact that men have never been able to accept death as the end indicates this. From the day when man first looked up to the sky and called upon a Power above him, he recognized that Power as eternal and able to confer eternity upon man. Religion is the story of man's belief in life eternal. By many signs man proved this great truth to his own mind.

"There are not two lives: the present life and the life to come. There is only one life. Part—a very small part—of it we live here on earth. The other and vastly greater part we shall live with God in Heaven. This faith inspires us to hold each moment of time precious—a moment given of God to become more like God as Christ has revealed Him to us. Here and hereafter, this is our wondrous vocation—our life."

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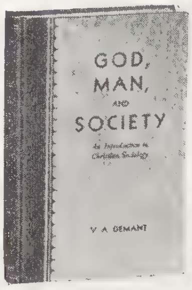
By V. A. Demant



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No Let-up Seen in Nazi Persecutions

New Offensive Against Protestants Reported; Pastors Charge Hitler Government with Immorality

By HENRY SMITH LEIPER

NEW YORK (NCJC)—It is a curious thing that just when the Nazi government is most anxious to create a favorable impression upon Olympic Games tourists in Germany—for whom, characteristically, most elaborate and attractive folders have been prepared with the story of the reformation and honeyed words about the present state of religion in the Third Reich—there should come out of Germany unmistakable echoes of continued oppression measures involving both Catholics and Protestants.

Full and authoritative direct communications from Germany from high officials of the Protestant body show that there is general disposition to regard the trials of Catholic friars on charges of immorality as a deliberate attempt on the part of the government to magnify out of all proportion the actual misconduct of a few representatives, mainly lay friars, of a relatively obscure order working among insane and crippled people.

FRANCISCANS NOT INVOLVED

The ancient Order of St. Francis has not been involved at all, although St. Francis being the patron saint of the local organization whose members are involved, it has been easy to make it appear that Franciscan monks were the culprits. Instead of the 250-odd convictions promised a scandal-loving public, the state has obtained fewer than a score with only two or three priests involved, the remainder being lay members of the order under investigation.

An unfortunate result of such playing-up of the actual immorality uncovered is of course to create the suspicion that it is widespread. This, it can hardly be denied, appears to be the deliberate intention of the Nazis, despite the fact that their much-lauded Führer is himself a member of the Roman Catholic Church. Protestants who know the facts are reported reliably as believing that more than 90% of the monks and priests of the Roman communion—both clerical and lay—are sacrificial in their spirit and thoroughly moral in their habits.

When we turn to the Protestant side of the picture we discover that there are at least two new evidences of serious conditions created by the Nazi insistence upon virtual State-worship. The *Herald-Tribune* bureau in Berlin reported on July 15th the most severe indictment of "certain precepts, practises, and agencies of the Nazi régime to be submitted to Chancellor Adolf Hitler by any German institution." It was a memorial in the form of a 4,000-word letter said to have been delivered to Mr. Hitler more than five weeks ago by leaders of the Confessional movement within the German Evangelical Church. Ten responsible leaders of the Church, headed by Pastor Martin Niemöller of the Dahlem Church, Berlin, signed this bold document which is unmistakable in its direct implications.

PASTORS SCORE HITLER-WORSHIP

As summarized by the *Herald-Tribune,* it stresses the fact that Mr. Hitler permits himself to be treated and addressed "with reverence due only to God"; that his opinions are not only the basis of political decisions but the ground of new concepts of morality and right; and that he himself "is surrounded with the dignity of a priest and even of an intermediary between God and man."

Not content with having pointed so unequivocally to the central blasphemy of which the Hitler régime has been guilty from the first, these embattled pastors—taking their political lives if not their personal liberty and physical well-being in their hands—emphasize with boldness the Christian repudiation of Nazi tenets of race, blood, and soil—"a moral doctrine which is definitely opposed to Christianity." They object strenuously to the introduction into the educational system of "the teachings of the old German paganism," the "glorification of the Aryan race, Nazi antisemitism, and the Nazi doctrine by which the will of the State as expressed by its political head becomes the ultimate standard of right and wrong."

NEW OFFENSIVE REPORTED

While this letter lies on the Chancellor's desk unanswered, and Hans Kerrl, the cabinet minister for Church affairs, is too ill to conduct negotiations, there is more trouble in Bavaria.

The Rev. Ewart E. Turner, former minister of the American Church in Berlin, writing from Nuremberg, reports a "new offensive against the Evangelical Church . . . by the Bavarian ministry of the interior on the very eve of the Olympic Games. . . . Protestant churches throughout Bavaria have been forbidden the use of their parish houses for any sort of youth gatherings." Explaining what this means, Dr. Turner says: "Even regular Bible study periods are forbidden under this decree. Only the sanctuaries of the churches may be used for youth gatherings."

This move, which seems to be engineered by a Nazi radical district leader named Adolf Wagner, is regarded by Dr. Turner and his advisers as a trial balloon. "If it works in Bavaria," he says, "it will be introduced in other provinces." In response to it the Protestant pastors have taken a strong stand. Even the Bishop, Dr. Meiser, who has at times been regarded as weakening in his earlier opposition to Nazi Church policies, has urged all Bavarian pastors by letter "to preach the Word of God at all times and in all places" as their ordination vows require. "Therefore we must continue the Bible hours, the free periods, the youth meetings, and our men's work and women's work as formerly," the Bishop's letter insists.

The Churches generally are disobeying the order and insist that they will continue to do so.

NECROLOGY

May they rest in peace.

EDMUND J. GATES, PRIEST

Camden, N. Y.—The Rev. Edmund Jayne Gates, a retired clergyman of the diocese of Albany, died suddenly from a heart attack at Camden on July 17th. The funeral office was said at Trinity Church, Camden, on July 19th, the rector, the Rev. F. F. Meyer, officiating, assisted by Dean D. Charles White of Utica. The interment was in the Gates family plot at Hales Eddy, N. Y., where the Rev. Dr. Wilson E. Tanner of Binghamton had the commital service.

The Rev. Mr. Gates was born in Wilkes-Barre, Pa., July 15, 1893. He was graduated from Cornell University in 1915 and from the General Theological Seminary in 1919.

He was ordained deacon in 1919 and priest in 1920. He was rector in Camden and Oxford, N. Y., the Church of the Holy Trinity, Westport, Conn., and St. Mark's Church, Philmont, and St. Luke's Church, Chatham, N. Y.

He restored the church at Altmar, secured a new organ in Oxford and a new rectory in Westport, where he organized the vested choir. The church in Chatham was remodeled under his direction.

He is survived by his wife, Marjory Coley Gates, daughter of Bishop Coley of Central New York, and seven children.

HOMER W. STARR, PRIEST

Charleston, S. C.—The Rev. Homer Worthington Starr, Ph.D., D.D., died July 5th in the hospital in Charleston.

Dr. Starr was born in Paris, Tex., 61 years ago. He pursued his studies at the University of the South at Sewanee, Tenn., and at Harvard University, and at the Sewanee Theological School. He received the degree of Doctor of Philosophy from the University of North Carolina in 1914 and the degree of Doctor of Divinity from Sewanee in 1930. He served in 1902 as headmaster of the West Texas Military Academy at San Antonio, Tex., and from 1902 to 1903 as rector of St. John's Church, Monroe City, Mo. He became rector of St. Paul's Church, Council Bluffs, Iowa, in 1903, leaving in 1907 to become rector of Christ Church, Winnetka, Ill. From 1911 to 1916 he was rector and student pastor of the Chapel of the Cross, the University of North Carolina, Chapel Hill, N. C., and since 1916 had been rector of the Church of the Holy Communion, Charleston.

During his ministry Dr. Starr was a leader in religious education and in many other Church activities. Among them are: examining chaplain in North Carolina and South Carolina; instructor and chaplain of the Porter Military Academy, Charleston; chairman of the department of religious education of South Carolina; member of the faculty of the Sewanee Summer Training School, 1910, 1914, and 1918 to 1934; dean of the faculty of the Kanuga assembly conference, 1928 to 1935; member of the field staff of the department of religious education in the province of Sewanee, 1925 to 1935; member of the provincial council of the province of Sewanee, 1927 to 1932; a deputy to the General Conventions of 1931 and 1934; author of *Believing Youth;* news correspondent of The Living Church; and many other positions and activities in the work of the Church.

Mrs. Starr, who was Gertrude Eastland of Texas, died only ten days before her husband. Surviving are three children, Francis W. and Homer P. Starr, and Miss Sarah Louise Starr, student secretary at the University of Georgia, Athens.

Among the many fields of Dr. Starr's activities, that to which he made the greatest contribution, aside from his own parishes, was the province of Sewanee. He was known, loved, and respected throughout the length and breadth of the province by all ages and his death has invoked a general outpouring of gratitude for his services and grief for his removal from this field.

A. F. SCHULTZBERG, PRIEST

Detroit — The Rev. Anders F. Schultzberg, rector of Calvary Church, Saginaw, since 1911, died on July 14th at his home after an illness of several weeks. The funeral service was conducted on July 16th by the Rev. Gilbert W. Laidlaw, rector of St. John's Church, Saginaw.

The Rev. Mr. Schultzberg was born in Sweden and received his early education there. He received the degree of Bachelor of Divinity from the Episcopal Theological School in 1896. He was ordained to the diaconate in 1892 by Bishop McLaren, and to the priesthood in 1894 by Bishop Potter. From 1896 to 1898 he was assistant in St. Ann's Church, Brooklyn, N. Y., and from 1898 to 1900 was in charge of St. Martin's Church, Radnor, Pa.

He came to Michigan in 1900 as rector of St. James' Church, Cheboygan, where he stayed for nine years. He went abroad in 1909, returning in 1911 as rector of Calvary Church, Saginaw. His record of 36 years' connection with the diocese of Michigan is equalled by very few clergymen.

The Rev. Mr. Schultzberg is survived by his widow.

GEORGE LEWIS MAYER

Philadelphia—George Lewis Mayer, a vestryman, St. Clements, Philadelphia, and donor of the parish house, containing St. John's Chapel, died here recently. The parish house was a memorial to his first wife, Julia Neill, whose grandfather, John Neill, was one time senior warden of the parish. As chairman of the property committee he gave unremitting attention to the fabric of St. Clement's, using to full effect his skill as a trained engineer. His services were of particular value after last winter's fire.

Mr. Mayer, who was the grandson of the late George Lewis, a well-known lead manufacturer of his time, and after whom he was named, and the son of the Rev.

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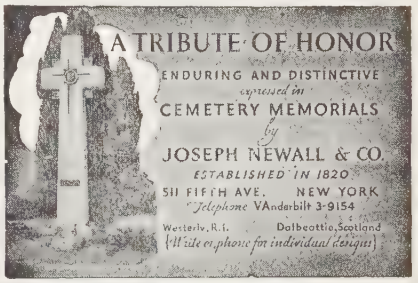

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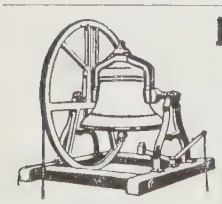

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THE LIVING CHURCH

Henry C. Mayer, a priest of the Church, was born in 1876. A graduate of the University of Pennsylvania, he was connected with numerous Philadelphia organizations and at one time he was a director of the Union Benevolent Association, Philadelphia's oldest benevolent association.

Mr. Mayer is survived by his widow and two daughters, Mary Lewis and Margaretta, and two sisters.

WILLIAM TYLER OLCOTT

NORWICH, CONN.—William Tyler Olcott, husband of Clara Hyde Olcott and warden of Christ Church, Norwich, died July 6th. Mr. Olcott, a noted astronomer as well as a faithful communicant, was stricken with a heart attack while delivering an illustrated lecture on the stars, in Sunapee, N. H., where he and Mrs. Olcott had planned to spend the summer. Mr. Olcott had volunteered his services as a lecturer in order to raise funds for the nearby parish church.

The burial service, following family prayers, was held in Christ Church on July 10th. The officiating clergy were the rector, the Rev. Thomas Richey, and the Ven. William F. Williams of Calvary Church, Stonington. The active bearers were William R. Clark, warden; Henry R. Taft, Joseph H. Hall, Jr., Flood E. Reed, Albert L. Reynolds, J. Dyer Potter, Jacob Gallup, and Frederick C. Olsson, vestrymen. The honorary bearers were the Hon. Allyn L. Brown, John L. Mitchell, Grosvenor Ely, Leon Campbell, A. H. Chase, and David B. Pickering. Interment was in Yantic Cemetery, Norwich, where the Rev. Thomas Richey, assisted by the Ven. William F. Williams, read the committal service.

Mr. Olcott's loss will be keenly felt not only in the parish but in the diocese and the entire communion. At the time of his death he was secretary of the American Variable Star Observers, in which capacity he had served for 25 years. He was also a fellow of the American Astronomy Association and of the Royal Astronomical Society. In his travels he had visited and worked in many of the famous observatories all over the world, making the acquaintance of the great modern astronomers. His main interest was in helping amateur astronomers, however. With this in mind he wrote *A Field Book of the Stars, In Star Land with a Three Inch Telescope, Star Lore of All Ages, Sun Lore of All Ages, The Book of Stars for Young People,* and *Field Book of the Skies.* He was widely respected in his own community, where he took a leading part in civic and community affairs. He was a trustee of the Norwich Free Academy and of the Otis Library. Mr. Olcott was a direct descendant of the Rev. John Tyler, the first rector of Christ Church, whose ministry spanned the first 54 years (1769-1823) of the parish.

MISS ANNE BROWN

BOSTON—Miss Anne Brown, long a missionary in China, died here on July 6th. A nurse by profession, Miss Brown was born in Canada. She later became an American citizen, and her work in China was in the service of the American Church mission.

Her first appointment in China was at Wusih under Dr. C. M. Lee. After a period of service at the Rockefeller Hospital in Peking, she accepted a position at the Church general hospital in Wuchang, under Dr. Mary L. James, where she remained until she returned to this country during the recrudescence of revolutionary activity in China.

Miss Brown then gave several years of service to the home for convalescent children in Fayetteville, N. Y., followed by the assistant superintendency at Chickering House, a convalescent home in Dedham. She remained there until her death.

Many of those who were her patients have declared that her care for those whom she served was not for the body only, and that they will remember her unobtrusive thoughtfulness in time of need, and her happiness when health and poise returned to her patients. She entered the missionary field from St. Stephen's Church, Boston.

St. Vincent de Paul Society Spent $5,797,060 for Relief

WASHINGTON (NCJC)—The annual report of the Superior Council of the St. Vincent de Paul Society in the United States reveals that $5,797,060.19 was expended for relief in the year ending September 30, 1935. Of this sum, $5,365,670.04 was for conference work and $431,390.15 for special works.

The total number of families assisted was 115,966, representing 560,538 persons. Members of the organization made 1,129,033 visits to families and 80,372 visits to institutions. Situations were procured for 8,382 persons. Transportation to homes and relatives in other cities was provided for 7,183 persons.

The report of spiritual aid lists 2,337 irregular marriages validated, 4,468 baptisms arranged, 9,152 children induced to attend parochial school, 11,272 children induced to attend Sunday school, and 6,580 persons brought back to their religious duties.

Children's Summer Hospital Full

NEW YORK—The patients in St. Mary's Convalescent Hospital for Children have been removed for the summer to St. Mary's Summer Hospital at South Norwalk, Conn. A number of fresh air patients also received there keep the hospital full of children.

The chaplain during July and August for the Sisters of St. Mary resident at St. Mary's Convalescent Hospital is the Rev. Kenneth W. Cameron, assistant at St. John's Church, New Haven, Conn.

Drought Causes Convocation Change

SIOUX FALLS, S. D.—On account of the severe drought conditions, it is necessary to change the place of the meeting of the Niobrara (Indian) convocation from Parmalee, on the Pine Ridge Reservation, to Grace Chapel, Soldier Creek, on the Rosebud Reservation. The dates are August 23d, 24th, and 25th.

CORRESPONDENCE

(Continued from page 99)

Bishop-elect that my failure to consent is not based on any objection to him but I just feel as if I ought to register somewhere the conviction that I have had for a long time that our obligation to the whole Church is just as important as our obligation to any part of it.

(Rt. Rev.) CLINTON S. QUIN,
Bishop of Texas.

Houston, Tex.

"Independence Day"

TO THE EDITOR: Referring to the remarks of Fr. Heminway regarding the Fourth of July [L. C., July 18th, page 51], may I be permitted to point out that in this Church, as well as in the Roman, a Red Letter Day is not necessarily a holy day of obligation, and that votive Masses are in no way connected with the office of the day, or even with a patron saint. A votive Mass is defined as a "Mass offered for a special intention (votiva)." In this case the Mass is clearly an offering of thanksgiving for the winning "of our liberties of old," and a supplication that we may have grace to maintain them in righteousness and peace. This Church appears to have very properly allotted a collect, epistle, and gospel for a votive Mass on the day set apart by the State to celebrate as Independence Day, and its celebration is purely optional.

As a matter of fact the Fourth of July is the feast of St. Iranæus, and the collect for the day peculiarly appropriate for this national festival, "We beseech Thee, that Thou wouldst give Thy people constancy in Thy true religion; and grant us Thy peace all the days of our life."

I venture to suggest that the compilers of the Book of Common Prayer so, far from "allowing patriotic sentiment to run way with them," gave expression to a deep sense of thanksgiving to Almighty God for the blessing of liberty, and humble prayer that we might prove ourselves worthy of this expression of the Divine providence. If this is not a case for public thanksgiving, general Communion, and humble prayer on the part of the Church, I am at a loss to understand the meaning of the Book of Common Prayer.

May I further point out that votive Masses in times of national prosperity, occasions of public joy, and thanksgiving occur in every sacramentary from the earliest ages of the Church? In the Leonine sacramentary we find "On the birthday of a Bishop." This may of course be a Red Letter Day, but if a bishop's birthday is, to quote Fr. Heminway, a "Red Letter Day," what about the birth of a nation? (Rev.) JOHN R. CROSBY.

Seaford, Del.

TO THE EDITOR: One finds it difficult to be patient with the remarks of the Rev. Truman Heminway deprecating the observance of the Fourth of July, as provided in the Prayer Book.

Mr. Heminway might go a step farther and suggest that the next revisers of the Prayer Book remove also the Collect, Epistle, and Gospel for Thanksgiving Day, on the ground that that day also is not a Red Letter Holy Day.

Are we to confine our prayers and Eucharists simply to Red Letter Holy Days of obligation? Shall we not love and pray for the land that gave us birth, even before we were born into the Church by Holy Baptism?

And especially when governments abroad are tottering, and people in many countries in Europe are terrorized into silence and full of apprehension as to what any day may bring forth, have we no regard for the liberties and religious freedom that we in the United States enjoy?

Criticism of the sort that Mr. Heminway indulges in against the Fourth of July Eucharist, if directed against any one of several governments in Europe, would clap the critic into prison.

The religion of the Church is not, in the minds of many of us, confined to Red Letter Holy Days of obligation; and red-blooded American Churchmen will continue with real satisfaction and joy to celebrate the Eucharist and pray for our country not only on the Fourth of July, but on many other days of every year. EDWIN J. RANDALL.

Chicago.

"A Change in the Catechism"

TO THE EDITOR: As this seems to be the open season for writing letters to the press (July and August being conducive to the self-expression of idle thoughts by idle fellows!), may I beg a modicum of your space to make response to the learned Fr. Bogert who was good enough to notice [L. C., July 18th, page 52] my recent modest suggestion in your columns as to the possible revision of certain dubious wording found in the Church Catechism in the event that further Prayer Book revision shall occur.

I didn't realize that our Catechism was such an exceeding venerable document—according to Fr. Bogert, over 400 years old—and hence I presume that its age alone should protect it from the shafts of well-intentioned criticism especially from an untutored layman. And yet I seem to recall various revisions of similar sort that have been made in the past, as a result of critical study and deliberation even in our Holy Liturgy, to say nothing of the baptismal office; although mayhap for some occult reason the Catechism must be regarded as sacrosanct and classed among the "untouchables." Of course Fr. Bogert's exposition of the real meaning of the phrase "as our bodies are by the Broad and Wine" is wholly correct and in entire accord with Catholic doctrine; but the mere fact that he took over a half-column of THE LIVING CHURCH to explain the intent of the phrase I ventured to criticize is the strongest possible argument in favor of some kind of verbal revision in order to clarify its meaning to the youth of our Church—to say nothing of the average church school teacher. The legend preceding the Catechism (Prayer Book, page 569) reads: "A Catechism, that is to say, an Instruction to be Learned by Every Person before he be brought to be confirmed by the Bishop." It is therefore intended specifically and definitely for the teaching of young people who are not happily versed, as are Fr. Bogert

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and other educated Churchmen, in interpretative expositions to explain a simple and vitally important truth of the Catholic faith. And so, Mr. Editor, my humble suggestion for some clarifying change in the phrase "as our bodies are by the Bread and Wine" was made simply with a view to setting forth this great sacramental truth "in language understanded of the people"—especially by those of tender years and undeveloped intellect. My own position in this matter is "steadfast and unmovable"; but perhaps like but a long way after St. Paul I speak (and write) as a fool. J. HARTLEY MERRICK.

Scarborough, Me.

TO THE EDITOR: J. Hartley Merrick suggests [L. C., July 4th, page 4] that the answer to the Catechism question "What are the benefits whereof we are partakers thereby?" . . . be changed at the next revision of the Book of Common Prayer to something more in accordance with the physical and biological facts.

May I suggest that the simplest alteration would be to make the italicized portion read: "as our bodies are by food and drink." The analogy is obvious, and the phraseology quite in accord with Prayer Book usage.

Incidentally, a similar change should be made in the Offices of Instruction *ad loc.*

(Rev.) FRANCIS C. LIGHTBOURN.

Philadelphia.

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Caution

BARRINGTON, WILSON, WILLIS—Caution is suggested in dealing with two women giving these and other names in calls upon the clergy and Church people: (1) Woman about 55 years old, thin build, 5′7½″ or 5′8″ tall, gray hair, sallow complexion, no teeth; wore grayish green knitted coat and dress, faded black hat, black pumps. (2) Girl about 24 or 25 years old; slim build, 5′9″ or 5′10″ tall, brown hair, brown eyes; wore tan herringbone suit, brown stockings and shoes, gray suede hat. Has half slouch when standing, not noticeable when walking. Last seen in Long Island, believed headed toward Connecticut. Further information from the Rev. A. R. MCKECHNIE, All Saints' Church, Great Neck, Long Island, N. Y.

Died

GORDON—ANNIE PENDER, widow of John W. Gordon, entered into eternal life July 20th at her home, Huntly, near Richmond, Virginia, in her 87th year.

FREELAND—CAROLINE STEEL WALKER, widow of Henry Rankin Freeland, at Maysville, California, in her 88th year.

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CLERICAL CHANGES

RESIGNATIONS

(Continued from page 99)

of the Epiphany, New Haven, Conn. Effective October 31st.

HEMKEY, Rev. HARRY K., as priest in charge of St. John's Church, New Rochelle, N. Y., and St. Andrew's Church, Hartsdale, N. Y. Effective August 1st.

WEBSTER, Rev. LEWIS H., as rector of Christ Church, Warwick, N. Y.; effective October 1st with leave of absence from September 1st.

ORDINATIONS

DEACONS

MISSISSIPPI—WILLIAM MERCER GREEN, JR., was ordained to the diaconate by his father, Bishop Green, Coadjutor of Mississippi, in St. Paul's Church, Meridian, July 12th. The candidate was presented by the Rev. William G. Christian, and will take charge of the Church of the Resurrection, Starkville, Miss., and serve as student pastor. Bishop Bratton preached the sermon.

GEORGE THOMAS HALL was ordained deacon by Bishop Bratton of Mississippi in St. James' Church, Greenville, July 5th. The candidate was presented by the Rev. Cecil E. Jones, and is doing YMCA work in Greenville during the summer, and will enter the General Theological Seminary for post-graduate work in September. The Rev. P. G. Davidson preached the sermon.

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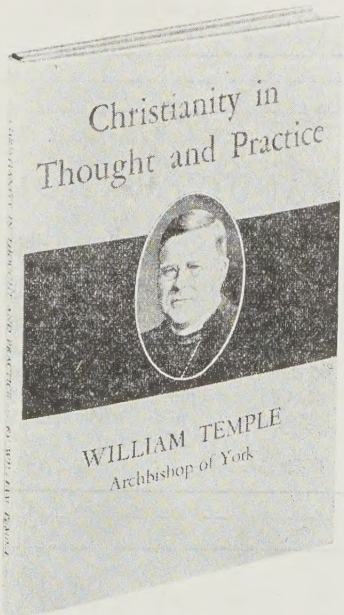

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